

as who sayth in to everlastyng p[er]d[er]ption.

Thus commandement breketh those men that coueyt or desyre in theyr hart (thoughe they do it not in deed.) As the wyle mā sayth Eccle. x. Thou shalt not wrongifullly or vnjustly desyre the possessiō of none other mā: to haue vniustly thy wyl or myght therein is gret offens therein.

The .v. commandement.

Thou shalt not in no wise coueyt or desyre thy nēbors wyff in wyl nor in dede And this commandement god defendeth straply. For cryst sayth that who so euer seeth a womā with a lecherous desyrous thought is in contpuent therewith all deed in synne. And saynt Paul sayth ther shal no fornicators enter in thy kyngdome of heuen. And this commandement offendeth al those that wylleth or go about by comunycation or wanton countenances sygnes or gyftes . to bynge ony mans wyff to fylthy concupiscens of lechery to do it in dede or in thought . as appereth in the sixt commandement afore expressed.

An introduction to al persons to fulfyl the commandementes to theyr power.

Ov most dere beloved crystē people þ are spred in fawth & in þ love of crist Jesu. Take we stedfast hede to these commandementes of god for it is expediēt and necessary vnto al creaturis whych hope to inheryt the kyngdom of heuen prepared for

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us to gouerne them selues with al theyr wyl and power to do them. For crist sayth vnto al that wyl leth to entre in to the kyngdome of heuē: kepe these commandemētis gūen to you as a law of god: wher in is touched bothe þ new law & the old. And he wylleth vs to endure our chylidren & seruātis to the same. And the lord onmyppotēt sayth to vs Tech your sonys or chylidren to know his wonderfull werkis how god ledd his peple out of egypt. And that it be as a tokyn & a sygne in thynne hād sayth þ lord god: and as a thynge of remembrans in thy euē & the law of god euer more in thy mouthe & he sayth thou shalt vse this in thy hond as a sygne or tokē as to speke it in al companies rydyng goyng at bed: and at borde & thou shalt wyte thē in thy garterys and dorys al way in thy syght: whych may be vnderstand thou shalt do al thy werkis: thoughtis wordys: dedis: secret and open: in thy howse & without: accordynge to these commādemētes: & be wel ware that thou forget not these wordes that thy eyes haue sene and thynk oftē on them in thy hart whyl thou lyuest. And as saynt Austyn sayth thou art bound to tech thē to al cristē peple: Gouerue you all your houthold more & lesse. And tech thē as you are taught in þ churches so that ye may make good answer afor god for them: & be subiect to you. And he sayth also that al christen people that hath receyued fapth & the fyred flamb of charite: ar bound to re
consoyle

consyle al synners gently with al the power thou
canst as foloweth chastyse whom he map: kepe in a-
wne whome he map: & in his boke saynt ausyn wry-
teth to a certayne noble man thus my louyng bro-
ther I hūly desyre you not to spare but opēly shew
to al that be subiect to you with a kynd & meke fa-
tyon. vnto the moost as wel as to the lest the lawe
of god the glory that god of hys onely mercy and
kyndnesse hath ordayned for his faythfull chylde-
ren that wylleth to do hys lawes: Also to instruct them
to know the doleful sorowes & paynes a gayne or-
dēned for theyn that passe not on his cōmandmē-
tes and wyl. And so to busp your selfe wakynge
in chryst and not sluggynge in worldy carnall va-
nytes or pl-sur For thou art sure to yeld rekenyng
for al that be brought vp vnder the in thy famylie
or gouernaīs. And spare not but correct. cōmand.
gouerne. couceyl. and compell them from all wyse.
For a crysten man that hath receyued the gouerna-
uns of a company or household. sufferynge them to
fall frome the order of crystē luyng are worse thē
a pagan or infydele wherfore euery man first byp-
wyle hys owne asserpyons and dedys and geue good
exempyle in world and dede (so doyng) he may exi-
te and moue other the soner to payne or mortefy
theyr bodyes to do gladly these commandementes
of god. Wher for be we not negligēt in keepynge
them for dred of the sentens that god shal say vnto

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vs in the euangelyst Saveng he that denye me or
my commandementes I shal deny you a fore my
father in heven &c. For god sayth Deutronomy
xxvii. Cursed be they that wyl not kepe the lawe
and the sepenges of crist in wyl nor dede. As Paul
sayth crist hath bought vs out of the cursed law. and
here amonge vs was he a compted accursed for vs
as it was wrytten. Cursed be he that shal hange on
the crosse (and thus was crist taken as accursed) a-
monge the wicked blynd cerimonypall sort for our
redemption. Thus let vs fulfyll and do the wyl & la-
we of god And we shal be blessed of him in all our
werkys here and in the eternall lyff to come. Amen.

The comfortable wordes
and savenges of crist at
the hys day of iu-
gement.



he euāgelest wytnesseth that he sayth
to them that shal be saued I hongred
and ye fed me in my mēbres that is to
wyt that ye do to the pore for my sake
ye do it to me as yf I were ther p̄sent

I was destitute and with out logynge you her-
boied and lodged me. And when I was naked
ye gaue me clothynge and couerd me. And whē
I was neddy you vspired me and reueled me with
such as ye had or coude get me and I was in pris-
son or

son or in distresse ye came and comforted me \ the
 seven werk of mercy is to bury them whear it ne-
 deth rather them aboue grownd it shold lye and
 putrefye As appereth in thobp whearfore sayth
 Christ come ye all my blessed frendys And recey-
 ue pou the kyngdom of heauen that hath ben pre-
 pared for you a fore the creation of the world.
 And here shal not be are of vs why we haue not
 used the bynd werkes and cerymonies that we do
 dayly vse of oure wylful mynd that appere help a
 fore the people and not a fore god : and we leue
 the werkes vndon which : he straitly commandeth
 vs to do vpon payne of eternall dāpnacpon (bere
 that well in mynd.)

The viij. werkes of mercy ghostly.



Teach: coñsell: confort: chastyse: forgyue suf-
 fre and pray.

As the soul passeth the body in worthynes-
 se: so thesse werkes of mercy passeth all oether wer-
 kes that man may do. Gladly tech thou wher that
 thou seest nede vertuos & good thynges to pynge-
 rant. For loue and charyte byndeth the. Also co-
 uncill and exort all thou mayest as the weke that
 cannot stond fast in the fapth of god. Comfort them
 that ar heuy and sorp and with the crosse or poke of
 crist for theyr reward is great Also chastyse whear
 thou mayest lawfully with word or dede so that they

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Leue theyr abhominatiō of syn: Forgyue gladly wronges and Ingerys done to the And styue not with thy neybur or frend nor curse: nor are vengeance of no creature: for thou shalt haue therefore gret mede. Suffre mekily the visptatiō that god sendeth and: murmur not a gaynst it. For he loueth wher he vpsyteth. (And seyth) no mā hath harme but it cometh of hym self Also rather pray for thyn enemy then to curse or to be reuenged on hym and gyue hym meke and soft wordys: & so shalt thou ouercome his malysce. Pagans and turkes can do good for good: but chrysten lyuynge is to do good for euill: so shalt thou be Iustified a fore god.

The v. bodely wyttys.

That is heringe: seeing: smellynge: tastynge: & tochyng. As in herynge gladly vertu and good thynges: so thou mayst p̄fyt therby And specially the word of god And awoyde al spytfull and rybaudy communication of fylthynesse & a lynges cursenges selaūderynge chydyng w̄ such other lyke

In seynge se thou gladly with al dylgencs in to the word and law of god and also to the extreme nede or necessite of thy neybor and to awoyd therein al worldly wayne glory and do it secretly.

Smellynge that is in all that god hath created to thy confort therein thou mayst mangnespe hym and a voyd smellynge of al delycates and costly sauours in vaine

In vaine lest that it shal prouoke the to fylthp plesie
 Tast thou at thync owne which is ordeyned to the
 by the suffrauns of god & refrayne the frome tastyn
 ge of all other. suche as pertayne not to the. And yf
 thou wylt tast: tast of vertu & goodnesse of y word
 of god & not of fylthynesse & synne. ¶ Tech thou
 w good hart & mynd ony good occupation or scap
 ens to get y & thync an honest lyuynge by trowth
 and fle frome al vnlawful techyng that shal cause
 the to syn & fal frome al trowth & honesty. (be they
 neuer so p'ofytable or pleasant to the. Tech thou the
 vnlearned such vertu as god hath giue to the.

¶ The .v. ghosly wittes.

¶ Thou shalt oftē tymys remēbre the lyfe to co
 me in heuen and how thou mayst come ther
 vnto. and remēber how thou mayst lyue to a voyd
 the frome the dolours and paines of hell when thou
 art hens past. Cal oft to thy rememb'ans what day
 ly gyftes god hath gruen the. and vnderstand hys
 mercyful goodnesse: and pōder ther vnto thy frayl
 te and thync iniquite and misery that thou offēdest
 hym dayly in shewyng unkyndnes for kyndnesse.
 Haue ful wyl and mynd to do the wyl of god and
 not thyn owne wyl rule thy lyf by reason in gods
 law and al that be vnder thy gouernans.

¶ Imagyn and coniectur rather good of other mē
 soner thē in thy selfe: thus with these .v. ghosly wit
 tes gouerne thy .v. bodely wittes. For thy flesch

¶ .v.

and

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and will is very contrary agaynst thy spirit wherfor if thou wilt ouer come thynne enmycal to god for grace with humble hart and thou shalt ouer come thine hyrne. And so shalt thou please god.



Our father which arte in heuon \ halowed be thy name. Let thy kyngdome come. Thy will be fulfilled as well in erth as it is in heuon. Gyue vs this day our daily bred. And forgyue vs our trespaces \ euen as we forgyue the that trespase vs. Lede vs nat in to temptacon. But delpue vs from euill. Amen.

Because ye may vnderstande the Pater noster the better: ye shall marke that there are in it two thynges: specially and diligently to be taken hede vpon. First the great complaynt that a Christe man maketh to god \ agaynst the dishonours and blasphemys of his godly name and how we haue not with stand a gaynst the kyngdome of the deuill \ and agaynst our flesshely will: against the bodily & godly hongre: against our great and manyfolde synnes: against this stronge batayle of temptacon that we haue in this world: & agaynst so many greuous and perellous ieopardys both of body and soule. And this is euen a very ryght confession and shrifte that euery man is bounde to make

he to warde god in his pater noster.

The other is the great boldnesse that a man is taught hereto to haue toward god in his prayer or complaynt \ whiche is so gratte \ that though we be sinners and haue no thinge of our selues we neede nat be afrayde of god: for as he is mercyfull in pmpysnge to here: so is he trewe to fulfyll it: ye he can natte chose but do it.

Therefore in prayenge: first complayne to god and tell hym what ayleth you. And than sleepe boldly vnto him: for he can nat chose but here you: for Christ is no lyer: whiche techech vs on his maner: sayeng what so euer ye desyre of my father in my name: ye shall haue it wherefore be bolde and say with Christ.

Our father which arte in he-
uyn: this is the meaning.

Euen as a chylde whā he goeth to his father: to haue any thyng of him: wyl not hyng be a freyd nor abashed: for whp he knoweth that he is sonne and can nat but be herde of his father.

So are we taughte here to do \ whan we are moued to haue any thinge to do wpth god by deuotion \ be sure to take him for our father: & that he wyl nat dyspoynt vs of our askyng \ accordyng to his promyse as he sayth in the euangelist: whatsoeuer we are or desyre the faether in my name it shall be graunted to you what a more surer promyse cā we haue

The pater noster
haue then thys Joyful confort to al synners which
he spake hym self for our confort.

The first petitioun.
This is the mater
vhalowed be thy name



Overe father thy name is
gretly unhallowed in this
worlde. For why? it is so
re abuse & greuously dyshonored
for gret dyscepte is vsed vnder
thy name. The deuill tourneth hi
to the facon of an Angell & we
be dysceyued therby. The ypocri-
tes and pharisees paynt them sel-
ues with holynesse and to soch a colour: that the pe-
ple take the as goddes: so that they wyl nat haue
the only for thei god. Also: many false myracles:
so great witche craftes: so many couyrnges & de-
ceytes of the deuyl: & other: creatures are vsed: that
thy name can haue no honour. So great mysbele-
ue: so many errours & heryses: suche false lerning
is taught vnder thy name that thou canst haue no
place. Also so gret swerung: lyegge: & disceyt is vsed
in thy name: that it is all vnhallowed. So great po-
pe: boasting & pride: is in this worlde: that thy ho-
nour is nat sought. Also men ar so seuthfull: that
in thei nede they wyl notte call vpo the: & in thei
trouble they wyl clerely forget the. **O** lord how

thy

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thy name is unhalowed. Moreover for all thy good dedes: for al thy louing mercy. For al thy kyndnes that thou shewest vs \ yet we are vnthankfull: neither praise we nor honor thy name therefore wherefore dere father: helpe thou that no man: no: nother deuyl nor his mynyster dysceyue vs vnder the colour of thy name. Dystroie lord all. Idolatry amonge vs. Away with these false myracles \ these abhominable witchecraftes and coniuerynges \ that hynde the honour of thy name: lette no misbeleue: no hereses: no false lernynge be amonge vs. Suffre no swearing nor starpunge: no boostynge nor crakynge: nor lpyng nor dysceit no pompe nor pryde be amonge vs. Suffre vs nat to be so slouthfull in our nede to call vpon the \ nor in our welth to honour and praple thynges but al thankfull vnto the: and nat to forget this great mercy & kyndnesse of thyne: that thou thus euermore dost shew vnto vs: but alway be thanks to the: and telling oether men therof.

The seconde peticion
Let thy kyngedome come.

That is.

O dere father: this wretched lyfe is a kyngdom of synne & wyckednesse. where as the soule & spyrte is the heed and ruler: here is no stedfast faythe in as crysten people our weke and shamfast conscience is so astrayd: that it hopeth nat on thy mercy:
our

The pater noster.

our loue is nat all earnest towarde the and our neighbours. Great misbelieve & casting of doubt amonge the people: euery manare desprouse of lyes. Few or none regarde the clennesse of lyuynge. Great battayles: stryfe and debate: great wrath: enuy: rācoure: and malyce: is in this worlde: so that thou canst nat reygne. No man can suffre wrong on hys neighbour: nor be in charite one with another. There is not gentylnesse: here is no loue nor frendshipp: but the one auēgeth another all is enuy and displeasur & the one doth wrong to another. Thus the fleshe reygneeth: and nat thou lord. The worlde also bereth to moch rule euery man seeketh his owne profyte: & nat his neighbours: gladde when he may do him wronge: but nat to helpe hym. There are great thynges to be complained vpon: by the reason of couptousnesse: disceite: vsery: thefte: murder: unkyndnesse amonge the people: & suche. wherefore dere father let thy kyngdome come. Come thou and beare rule amonge vs: let thy dere sonne Iesu Christ be our heed and captane: gyue vs a stedfast faith: that our weake consciēce may be sette at rest thorow thy mercy: helpe vs to loue the and our neighbours: a way with all misbelieve & flattery in faith: that we may be sure to haue thy kyngdome: putte out the kyngdome of the fleshe fro vs let no wanton lyses: no unclēpnesse: no bataile: strife or debate ne wrath or enuy: no rācours or malyce reygne in

gyue vs also suche a harte as harmeth no man: as
wyl speke euill by no man: but be kynde: frendly:
and gentyll: to euery man: pe: euyn to our enemyes
and thus shal we do thy wyl.

C The fourth peticion.

Our daily bred gyue vs
this day. That is.

C O dere facher: fede vs thy chyldren both bodely
and gostly let vs neither dye gostly for lacke of thy
worde nor bodely for lacke of naturall foode. But
gyue grace that thy worde maye be clerly preched &
faitfully herde beleued: and folowed. Agayne gy-
ue vs grace that ar fallen in to wretchednes. & con-
fort the that are speke and in prison. kepe our peo-
ple and household from misfor. kepe our catell
& beastes ourne corne and lath fro euill wedder.
Defende vs from hūgre: derth & pestylences. Thus
dere facher fede thou vs and strength vs to thy ho-
nour fede vs also with thy most. super sub stantyal
bred which is our dayly confort and refection.

C The fyfth peticion.

C And forgue vs our trespasses:
as we forgue them that tres-
passeth vs. That is.

C O dere facher: confort thou our consciences: that
for cause of synne: ar sore vexed & troubled for fere
of the. Gyue vs thy peace in our hertes: y we maye
gladly abyde for thy iugemēt. So nat with vs into

C iuge:

The pater noster.

iudgement: for there is no man founde ryghtuous to
the vs dere father nat to trust on our good workis
or deservynges: but holp to gyve vs under thy mer
cifullous and depe mercy agayn. Let vs nat fall in to
desperacyō, by reaso of this synfull body or of our
synfull lyfe: but alway to regarde thy great mercy
aboue lest we dyspayr. Helpe all them that lye in
peryl of deth: or such temptatyon. Forgiue all our
fautes: and take vs to thy grace. Thou shewest vs
good for euill: we unkindnes this foule spiryte þ
thus goeth aboute to deuoure vs. Here nat his co
mplaynte vpon vs.: nor iuge our wretched consciēce
ther after: no more than we wyl iuge other men at
theyr enemyes complaynte. Take from vs therefore
this burthen of all oure synnes: that we may with
a mery conscience both lyue and dye with the.

The sicte peticion.

¶ And lede vs nat into temptacion.

¶ This temptacion haue we as name:
by the fleshe: the world and the deuyll.

¶ Therefore pray we.

¶ O dere father: gyve vs grace: to overcome the lu
ste of the fleshe. Helpe that we may resist this super
fluous etynges: drinkynges: slepyngis: our dronke
nesse: and ydlenesse: helpe that we with fastyng: me
surable: etynges: clothynge: wakynge: & laborynge:
may make our fleshe apte to do good workis. Kepe
vs from couctousnes and desyre of worldly riches.

¶ Gyue

Give vs grace to seke non honour nor pride in this world. Helpe vs stedfastly to abide by thy promise of our: baptisme that we cōsente not to no worke of the world that is neither to thinke or do anye thynge agaynst the. Kepe vs frō the subtelty of the deuill not that we fall in to no dysceitfull hys mynde: nor into our owne cōceite: nor to dyspōse other men: al though we be set in honour and rule: in cōnyng or lernynge or anye thynge els. Let no hate nor euyl be amonge vs. Let nothynge be amonge vs: that the deuill cā ymagyn agayne vs: but clerely kepe vs oute of hys power and snares.

¶ For thou hast promised that thynne shal neuer be tempted further then they shal or may: respōd wher vnto I trust lord.

The seumth petition.

But deliuer vs from euyl.

¶ O dere father: deliuer vs from thy wrathe: & the payne euerlastynge. Deliuer vs from thy strōge iudgement at the hour of deth: and at domes day. Deliuer vs from sodayne deth kepe vs from hungre and deth kepe vs from batayle and sheddyng of bloode. kepe vs from great plagues. from the pestilence. frence poekes and other sore focknesses. Kepe vs from all euyl both bodely and ghooelly. So that thy honour may be sought our helthe be maynteyned and thy wyll fulfolled in all thynge. Amen.

That is.

G. y

Chelpe

The pater noster.

Help e lordc that we may optayne these petitiōs without any dout\ and that we mystruste nat ther vpon. Butte that thou haste herde vs\ and wylle he re vs\ so that we nede nat haue ony doute in thys cause. Therfore let vs say merely. Amen.

Hable Mary full of grace the lordc is with the\ blessed arte thou amonge women\ and blessed is te frute of thy wombe\

Jesus Christ. So be it.

Here thou seist that in these wordes no petitiō\ but pure prayes and honours are conteyned. Lyke as in the begynnyng and fyrste wordes of the Pater noster\ is no petition\ but onely prayse\ and declaringe of the godly fauour and maiestie\ that he is our father\ and in heuen. Therfore we can not call this salutation\ a petition\ or any prayer\ properly\ and strenghtly\ to speake therof\ because it is not lausfull for vs\ to expōnde these wordes further than they soundc\ and than the holy ghoſte dyd make them. Howe be it we may entreate of this salutation diuerſe maner of wayes. Firſte as a mediator\ that we maye in this remembre þ grace\ whiche god gaue her. Secondarily\ that we may deſyre alſo that ſhe may be knowen & exalted of al mē. For ſhe was ful of grace\ wherby it is knowen that ſhe had no ſpynne impuled to her. And this was a ſpeciall fauour of god\ to be full of all goodnes\ & voyde of all euill. Thyrdly\ that ſhe is bleſſed amonge al

The salutation of our lady.

For. xii

ge al women \ not for þ alone \ that she broughte
forth her chylde without labour and payne \ other
wyse than Eua \ and other women \ but also bicau-
se she conceived frute with out synne \ and the vnde-
ly frute by the holy ghoſt \ whiche dyd fall vpon all
the chylde of Eue \ bicause they were all conceived
in synne \ and borne gyltic of deathe \ and dānatiō.
But this onely frute of her wombe alone be bleſ-
sed. In the whiche frute \ all we are blessed.

ſpytely \ here may be added a petition and desyre
that we may pray for the \ whiche say euill by this
frute and mother. But who are these that say e-
uill by them? Truly they \ whiche persecute and
curse his worde (whiche is the gospell) & the fayth
of Christe \ as nowe a dayes do the ierues.

wherfore note that this mother \ and her son-
ne \ be sayde well by two maner of wayes \ carnally
and spiritually. Carnally \ with the mouthe only
and wordes of the salutiō \ which are \ Hail Ma-
ry. And these many tymes that be the greate say-
ers therof \ be they \ whiche chiefly of all to curse &
blaspheme them in theyr lypynge.

Spiritually \ with the herte \ whan we do prayse her
sonne Iesu Christe \ in all his wordes \ workes \ and
passion \ and saye well by hym. whan we are gladly
content to suffre persecution for his trouthes sake
rather than to forsake it. Whan for his sake we a-
re contente to loue our neyghbour as our selfe.

C. iij

But

Conditio rei et terre

But this can no man do excepte he be inspired w
pure & true faythe \ knytte and ioynd vnto charite.
For without this faythe can no herte be good \ but
rather of nature \ full of curses \ and rebukes \ towar
dis god \ & all his sayntes. Therefore I wolde counsell
hym that lacketh this fayth to obseyne from this
salutation \ pea and from all maner of prayers \ ex
cepte he firste praye for grace to repente of his syn
ne \ and for this faythe. For of them that entende
styl to continue in synne without purpose

to repent and amende \ it is wryten \

This prayer be turned in
to synne.

O maker of heuē \ and erthe \ kyng of kynt
ces \ and lorde of lordes \ whiche of nothyng
dydest make me to thy ymage and likeli \ &
& dydest rede me with thyne owne bloude \ who
I a synner am not worthy to name \ neyther to call
vpon \ neyther with my herte to thynke vpon \ hum
bly I desyre the \ and mekely pray the \ that gently
thou beholde me thy wycked seruaunt. And haue
mercy on me \ whiche haddest mercy on the woman
of Canane \ and of Mary Magdalen \ whiche dy
dest forgve the publican \ and the thefe hangynge
on the crosse. Vnto the I confesse \ oh moste mekest
father \ my synnes \ whiche yf I wolde \ I can not by
de from the. Haue mercy on me Christ \ for I a wret
che \ haue sore offended the in pryde \ in coueteous
nes \ in

nes\in glotony\in lecherp\in vayne glori\in hate:
 red\in enue\in adulteric\in thefte \in lpenge \in
 backebytynge\in sportynge \in dissolute wanton
 laughynge \in ydel wordes \in hearynge \in ta:
 styng\in touchynge\in thynkynge\in seppynge \in
 workynge\& in all wayes\in whiche I a freple man
 and moſte wretched ſynner\myghte ſynne. My de
 faulte \ my moſte greuous defaulte. Therefore I
 moſte humbly praye\and beſeche thy gentlenes
 whiche (for my helthe) deſcended from heuen\whi
 che dyd holde vp Dauid\that he ſhulde not fall in to
 ſynne. Haue mercy on vs oh lord \ haue mercy on
 me\oh Chriſt\the which dydeſt forgiue Peter\that
 dyd forſake the. Thou art my creator\and my hel
 per\my maker\& my redeemer\my gouernour\and
 my father\my lord\my god\my kynge. Thou arte
 my hope\my truſte\my gouernour\my helpe \ my
 conſorte\my ſtrength\my defence\my redemption
 my life\my helthe\my reſurrection. Thou arte my
 ſtedfaſtnes\my refuge or ſuccour \ my light \ & my
 helpe. I moſte humbly and hertely deſyre and pray
 the helpe me\defende me\make me ſtronge \ & con
 ſort me\make me ſtedfaſt\make me mercy\gyue me
 lychte and viſite me \ reuiue me a gayne \ whiche
 am deade. For I am thy makinge and thy worke
 oh lord\deſpiſe me not. I a thy ſeruañt thy bōdmā
 although euill \ although vniworthy \ & a ſinner.
 But what ſoeuer I a\wether I be good\or badde.

Conditor celi et terre.

I am euer thyne . Therefore to whom shall I flee
except I flee vnto the? If thou cast me of\ who shall
or wpll receyue me? If thou despise me \ and turne
thy face from me\ who shall loke vpon me? And re
cognise and knowlage me (alibough vnworthy) cō
myng to the\ although I be vile\ and vncleane. For
yf I be vyle & vncleane\ thou canste make me cleane.
If I be sycke\ thou canste heale me. If I be deade
and buryed\ thou canste reuiue me: For thy mercy
is moche more \ than myn iniquitye. Thou canst
forgiue me more than I can offende. Therefore
oh lorde \ do not consydre\ nor haue respycte to the
nombre of my synnes\ but accordyng to the great
nes of thy mercy forgiue me \ and haue mercy on
me most wretched sinner. Say vnto my soule\ I am
thy helte\ whiche saydest\ I wpll not the deathe of a
synner\ but rather that he lyue & be conuerted.

Turne me\ oh lorde\ to the\ & be not an
gry with me. I pray the moste me
ke father\ & for thy great mercy\
I most humbly beseeche the
that thou bring me to
the blysse\ the neuer
shall cease.
So be it.

The office of all estates.

For. xxi



A Bishop must be faultles \ the husbande of one wyfe \ sobre \ discrete \ honest \ ly apparayled \ herberous \ apte to teache \ not droncken \ no fyghter \ not gauen to fylthye lucre \ but gentle \ obhoringe fyghtynh \ abhoringe couetousnes \ and one that ruleth his owne house honestly \ haupnge chyl dren vnder obedience with al honestie. i. Timo. iii.

Rulers.

Deute. i.

Ye that are rulers of the earthe \ se that ye loue ryghtwysenes \ and that ye committe none vnyghtwysenes in iudgement. **Leui. xix.** Thou shaltce not haue respecte to the persone of þe poore \ nor honour thou the countenance \ of the ryche \ bat iudge thy neyghbour ryghtwysely.

The commons.

Leui. xix

Ye shall not deceyue your brethien \ neyther with weight nor measure: but shall haue true balaunces \ and true weightes \ for I am the lord \ your god.

Husbands.

Ephe. v.

Husbundes loue your wyues \ eyn as Chriſte loued the congregation \ and gaue hym selfe for it \ to sanctifie it \ and clenſed it in þe founteyne of water \ thugh the worde \ to make it to hym selfe a glorious congregation \ without spotte or wrinkle \ or any ſuche thyng. So oughte men to loue theyr wyues \ as theyr owne bodies. **He þ**

C. v

loueth

The office of all estates.

loueth his wyfe\loueth hym selfe. For no man yet
euer hated his owne fleshe\but nourshed it. &c.

C Wives.

Ephe.v



Wives\submitte your selues to your owne
husbandes\as vnto y^e lord\for the husban
de is the wyues hed\clyn as Christ is the
hedde of the cōgregation. Therefore as the
congregatiō is in subiectiō to Crist\likewise let y^e
wyues be i subiectiō to thei^r husbādes in al thingis

C Fathers and mothers.

Ephe.vi.

Fathers moue not your chylde to wrath\but
brynge the v^p to the no^rter & informatiō of y^e lord.

C Children.

Children obeye your fathers & mothers in y^e
lord\for so it is right. Honour thy father &
mother\that is the first commandemēt that
hath any promyse\that thou mayst be in good esta
te\and lye longe on the earthe.

C Masters.

Collo.iii

Masters\do vnto your seruantes y^e whi
che is iuste\and egall\puttyng away all byt
ternes\and threathynges\knowyng that
euen ye haue a master in heuen.

C Seruantes.

Collo.iii.



Seruantes be obedient vnto your bodely
masters in all thynges\not to ye seruice
as men pleasers\but in singlenes of hert
fearynge god. And what soeuer ye do\do it hertely
as

as though ye dyd it vnto the lorde \ and not vnto men \ for asmoche as ye knowe that of the lorde ye shall receyue the rewarde of inheritaunce \ for ye serue the lorde Christe .

¶ Widdowes.

She that is a very widdowe \ and frendles \ putteth her truste in god \ and continueth in supplication and praye \ nyghte and day.

¶ Loue thy neyghbour as thy selfe \ and what soeuer ye wolde that other shulde do to you \ do you eyn the same to them \ and what ye wolde not that other shold do to you \ se that ye do it not to them .

¶ Good workes.

Actes. v.

Amonge good workes \ the chiefe are \ to be obedient in all thingis vnto kynges \ princes \ iudges \ & suche other officers \ as farre as they comaunde ciuile thinges þ is to say \ suche thingis as are idifferent \ & not contrary vnto þ comaundementes of god. For thā must we rather obey god thā mē \ although we shulde lese bothe our substaunce \ & lyfe thereto \ to honour rulers \ to promote peate \ to pray for all cōminalties \ and to apply all our studies to pfitte thē.

¶ The nexte are \ to be obedient to father & mother \ to prouide for our householde \ both noryshyng our familie with bodely sustenaunce \ and also to instructe them with the worde of god \ and so to be thēr gouernour carnall \ and spirituall .

¶ Than must we loke howe we oughte to behaue
our

The summe of all.

our selues towardis our neyghbours \ know legun-
ge that all the gyftes \ whiche are gauen vs of god \
are not gauen vs for our owne selfe \ but for the ede-
ficieng of the congregatiō \ as it is wrytten. i. Cor. xij
And yf we bestowe them not on that maner \ we
shall surely gve a rekenyng for them before þ lo-
de . Amonge these ought we to haue respecte vnto
the preachers and ministers of the worlde \ that they
may be had in honour \ and well provided for. And
aboue all thynges good brethrene addresse your sel-
ues vnto that necessary worke \ prayer. Remembre
to pray for all estates \ for that is a worke that Chri-
ste and his apostles full diligently exhorted all mē
vnto \ promysyng thē that they shulde obteyne the-
ir petitiōs \ yf they be accordyng to the wyl of god;
and for his gloire. Jo. xvi. i. Jo. iij. i. Jo. v.

After these and suche other workes \ let euery
man bolden & conforte his brethren to suffre
the crosse that god wyl lay on them \ to pue
them \ whether they wyl abyde in his worde \ or flee
backe agayn. Ann let all men cast theyr peny wor-
thes before. Luc. xiiij. And euery day þ they are not
vexed \ let them counte þ wonne \ & loke euery hou-
re whan the crosse shall come . For this is a playn
case \ god scourgeth euery son \ whom he receyued.
And Paule sayth . Hebre. xij. ii . Tit. iij . All that
wyl lve godly in Christ Iesu must suffre perse-
cution. **C** Howe yf they can endure chastenynge \

and

and suffre patiently than god offereth hym selfe vnto the as vnto sones so þ they shall be destitute in nothing. Hebr. xij. For with can they lacke which haue god hym selfe? Forgiue hertely your enemies and persecutours \ prayeng vnto god for them that he wold vouchsafe to open theyr blynde hertes and giue them true knowlage. For there is no man so madde \ cruell \ furious \ and indurate \ but þ all other of them selues are euill as farre wyde fro god as he. So that euery mā which is not so wycked \ may thanke god that he kepeth hym from that impietie. Thou seist a man that is a thefe \ a whore-monger \ and a murtherer: there seist thou euen thy owne nature. For if god kept the not of suche vices \ thou shuldest be euen as euill as he. If thou be not suche \ glorie in god and not in thy selfe. Be not angry therfore with thyn enemies and persecutours \ but be sorow for them \ and lamente theyr blynde ignorance. Receyue the crosse gladly \ and reioyce therein. For this sore and tribulation \ (which is the tryenge of your fapth) bringeth forth the patience \ patience bringeth felynge \ felynge bringeth hope \ hope maketh vs not ashamed \ but maketh vs boldly to loke for his iudgemēt \ in which the unfaytfull shall not be able to stand. So be it.

Ro. v.

En generall confessiō for euery sinner
broughte in to knowlage of his synnes
to confesse hym selfe with penitens
and sorowfull herte before
god at all tymes.



In my most mercifull father \ p father
of mercies \ & god of all cōsolatiō and
conforte \ my god \ my father \ I mooste
wretched sinner cōfesse and knowlage
my selfe vnfaignedly w herte \ mynde \ &

mouth \ nowe before the \ to haue mooste greuouly
offended thy hgh maiestie & goodnes. I recognise &
knowlage my selfe to be full of synne \ full of vnfa
thefulnes \ as a seruaūt vnprofitable. For all thy ho
ly cōmaundemētes haue I transgressed and broke.

Firste \ I haue not set all my whole beleue \ cōf
dence \ truste \ and hope in the. I haue not loued and
honoured the with all my herte \ with all my soule \
mynde \ and powers of my soule,

Secondarily \ I haue deuided thy honoure and
worshyp from the \ and gauen it to thy creatures \ w
deade thingis \ ymagined of myn owne sonde fauor
tatie \ I meane in the mysusynge of ymages.

Thirdly \ I haue abused thy holy name by fals
and deceytfull swearing \ to the hyndraunce of my
neighbour \ and ydely and vayne I haue I used thine
holy name. I haue not sayde ne done \ neyther thou
ghte all thingis to thy glorie.

Fourthly

Fourthly \ In the Saboth day I haue not giuen
my selfe to hearynge \ readynge \ & learning thy ho-
ly scriptures: neyther haue visited the sycke \ & poo-
re \ being cōfortles: nor reasied from myn owne syn-
ful wyll and lust \ prauenge at all tymes thy wyll \ &
not myn to be fulfilled. Wherefore moste hūbly I as-
ke þy mercy \ & beseeche the of remissiō & forgouenes.
Furthermore \ I haue not honoured my father &
mother. I haue not so moche sette by them \ esteemed
them \ and had them in suche reuerence as thou cō-
maundest me: ne obeyed them \ neyther comforted \
relued \ or helped them. I haue sworne. I haue bro-
ken wedlocke. I haue stolen \ & borne false witness.
Also I haue coueted my neyghbour house \ and his
other goodes vnlawfully. I haue despyred his wyfe \
his seruauntes \ and his catell. And I haue solde by
false weyghtes and measures. Wherefore I crye the
mercy moste mercifull father \ and desyre the for þy
loue whiche thou bearest to thy dere son \ my saui-
our Iesu Christe \ forgue me in his bloude. For
when I went aboute to see the (to trust vnto the \
or to do any thyng to thy glory. yet wolde not this
lust and cōcupiscence \ that contagious original pov-
er \ and fleshely dregges \ drawen of our father
Adam \ suffice me perfectly to do that I wolde ha-
ue done: through this naturall cōcupiscēce \ I styue
fughte dayly agāst thy holy goste in me. whiche
vnlawfull lust & desyre I knowlage to be a greuous
synne

A generall confession.

Comme agaynst thy highnes \ if thou shuldest iudge
me strictly after the lawe \ without the whiche concu-
piscence I can not be. Wherefore I beinge a wret-
ched \ ye a moste abhominable wretched sinner in
my selfe \ clerely destitute of all rightwysenes \ of
all goodnes \ of all holynes \ and all deservynges \
am come nowe by fapthe before the \ unto Christes
mercy scoole \ and rightwysenes \ unto his goodnes
deservynges \ & satisfactions \ despyng the (o mo-
ste mercyfull father) for his deathes sake \ that his
rightwysenes \ his wysedome \ his holynes \ his go-
odnes \ his merites \ and satisfactions \ may be myne
and serue for my forgyuenes and saluation. For ly-
ke as thou gauest me hym to dye for my synnes \ e-
uen so beleue I that haste gyuen me with hym \ all
his to be myne \ and to serue me for my saluation.
Wherefore glory \ honour \ worshyp \ imperye \ and
rule be to the (oh father) with the sonne in the ho-
ly ghooste for euer. So be it.

Furthermore \ I haue not gyuen meate to the hy-
gry \ drynke to the thursty \ lodged the harbourlesse
clothed the naked \ visited the sick \ comforted and
reueled the men in pryson. For I haue not expen-
ded of howe greate weyght these wordes of thy so-
ne my sauour Christ are \ neyther beleued hym \ say-
eng: In asmoche as ye haue done these thynges vnto
to one of the leaste of these my bretherne \ ye haue
done it vnto me.

Math. xxv.

But I haue bestowed and spent my golde & syl-
uer after my lewde luste and concupiscence in ex-
cesse of meate and drynke in gorgyous apparell of
my bodye of my wyfchylidren: & house. &c. Where
I shulde not haue bestowed it: or els not so largely
delicately: and excessiue ly haue bestowed it: not re-
gardynge in the meane tyme to suffre the dere belo-
ued brethern of Iesu Christ: to go naked: and to pe-
ryshe for colde and hunger. Thus moste greuously
haue I synned: omitting and leauynge thy commaū-
demētis (oh father) to fulfill the desire of my fles-
he: the worlde: and the deuyll. Wherefore I cry the
mercy: my god my father: most humbly desyring &
beseechinge forgiuences in the bloude: and for the de-
thes sake of thy sonne my onely whole and entier
sauour Iesus Christ: to whom with the be glori-
ous worlde without ende. So be it.

C An exhortacion for them that
receyueth the blessed sacra-
ment of the auler.



Moste derely beloved in god ye shall vn-
derstande howe y the gospel of Christ
putteth vs alway in remēbraunce that
of our selues we are but ignorant poore
and wretched spinners: and nothyng
like but to be lost. And in so moch as we be
nothyng els our selues: but fleshe and blode
and can nat deliuer oure selues by no wysdo-

An exhortacion.

me nor reason that we haue. From the stronge iugemēt of god. nor power of the deuill: wherin we ar fallen: by the transgressyon of goddes lawe and wyll. Therfore god knowynge better what we can do than our selues: hath giuen for vs (as a mercifull father) his onely be gotten sonne: Iesu Christ: that we beynge lyghtened thoro we hys gospell and redemed thoro we his deth. myght be saued for euer more. As goddes chylde: eu thoro him. if we beleue it. Such is his wyll to be preched vnto vs. He þ surely beleueth this. he is saued withoute any doute. and hath the lyfe euerlastynge. vpon suche a faith vnto saluacion are we baptysed also and in this shall we alway continue. So abydeyth Christ in vs and we in hym.

¶ So eate we still euermore the body of Christ & dryncke his blode ghostly with this faith. That is we are so plāted in Christ that we are one with him in so moche that we stedfastly beleue he hath giuen hys bodye to dye for vs vpon the crosse. To thys we sticke for our saluacion againste all false lernynge and synne all temptacion and trouble. Of which kyndnesse of Christ we lerne also what manner of loue & pacēce we ought to vse to ward our neyghbours & to oure vtter enemies for his sake. ¶ That withstandynge because we shuld nat forget nor be slow as our nature is to be. to suche a faith of the incarnation and deth of christ he hath therefore char:

re charged vs wth a spetpall remēbraunce and a
 declarynge of his deth and passyon as oft as we
 shal se this most reuerent sacrament his body
 consecrated with our bodelye eye: therewith con-
 ceuyvinge in spyt inwardly hys paynes and passyō
 euen as though we had sene it in dede with a sted
 fast fayth therin confirmyng his owne glorious
 acte at hys last souper cōstituted and confirmed as
 saynt Iohan & mathew wytnesseth so oft as we do
 so in hys comemoration and mynde of hys paynes
 and passyon so ofte we ete and drynck hys fleshe
 and bloud spiritually by cause we shulde nat doute
 but that his dethe. and shedyng of his blode vpon
 the crosse. is our sure and fast saluacyon. So this re-
 membraūce shulde we synge. rede. and pryche. hea-
 re. & after warde talke vpon it. amonge vs crystiāns
 to our gret conforte. and to the saluacyon of many.
 accordyng as Christ chargeth. sayenge. This do ye
 in my remēbraunce. who so euer now wyll cate &
 drynke of this sacrament. he shall do two thynges.
 He shall beleue as christ sayth. and do as he cōma-
 undeth. He saith. this is my body that is gyuen for
 you. This is my blode. that is shed out for you. to
 the remyssion of our synnes. This must we beleue.
 He commaundeth. sayenge. Take ye and cate.
 Also drynke therof every one. and remembre me.
 This must we do accordyng to his godly worde &
 commaundement. Amen.

An exhortacion.

If thou haue grace of the holy ghost
in the thou shalt not ned to died
oun peryll of these syn-
ys folowynge.

Pryd. enuy. wrath. couetous.
Gowth. and glotony & lechery.



And cometh only of manns hys arro-
gant wyl wher of he louith al these. vij
vices.

First in obedyens agaynst god: and
thy seuerayne be he of hys degre or
low. as thus ye do not tho thynges that ye ar com-
maunded and leue vndon that ye be commanded.

And the second poynt is auancement of coura-
ge as a mā to boost or face out goodis that he hath
of a nother or euill that he hath of him self.

The. iij. poynt of pryde is a man that sheweth in
him self to haue a vertu or some goodnesse that he
hath not in dede. and hyddeth the iniquite and pop-
son that ther of is in him.

The. iij. poynt is dyspyt or desdayne of other. as
when a man blameth other mens vertu or good-
nesse. be cause he him self wold seme to appere the
better.

The. v. poynt is arrogācy as whē amā maketh
cōparyson by twene his euill actys & other mens
dedys. so þ his owne euill myght appere the leste.

The

C The. vi. is boldnesse. with out shame of his owne synns .

C The. vii. poynt is very euill that is when he ioyeth in his synfull dedys.

C Besyde al thes ye shal vnderstod ther be. iij. thynges which forceth a mā to be proud of in his conceyt.

C The first is by gystes that come of nature and kynd as clene vp ryght of lym and bone . bewteful or come of gentyll lynage.

C The. ii. is. by gystes of grace as vertu . kunyng. good fame. and dignite.

C The. iij. is by goodis of fortune or worldly goodys as apparapll. rentes or londys catall worldly honor and worthyp. These bene the snares of the fend that people fall in dayly.

C The. ii. princypal synne is Enuy who ioyeth and conforth of other mens harmys and sorowth of oether mens welth and goodnesse . and that is of the hart despyng. and in the mouth spekyng as by sclander or backtyng or ellys by act or deed as by with drawyng the mynd in doyng of a good deed and to do euill for good.

C The. iij. is wrathe which hath al these conditions to be knowē by styff harted swelling malyciously in hart. rācker of corage thretning and malitiouly strykyng with word or in acte.

C The. iiij. is couetous and is knowen by these he engendreth treson . periuryng. despyng y which

Introduction.

is not his. He is insatiate and will not depart therewith unto death specially to the neddy he groweth lest.

C The.v. is slowth encreaseth sorrow manhope or despair very negligent to do any good wavering here and there willing to do that is euell rather then that is good.

C The.vi. is glotony loueth vayne gladnesse. & delyseth in vayne spech in many wordys feble in vnderstanding and al to noyssh the vyle karkas and destroyeth the soul.

C The.vii. is lechery maketh a man blind in hart and in knowlege unstable of prayer foole hardy to glory in hym self and in hate of other i loue of this fatall world and in wanne hope of the ioy and

lyfe to come wasteth his body and defyleth

the temple of God as saynt Paul seyth

that thou art the temple of God w-

hich is holy. as who sayth which

art with out dedly synne

what apertions tem-

ple is our soul

which

God wylleth to

abpyde in. Shal we them

defyle or destroye it for the fyl-

thy plesyr of oure flessh (God forb-

byd) who giue vs grace euer to de-

fend it strongly now and euer. Amen.

C The

The foure gospels in
Englyshe.



In the beginning was þ word
de. And the worde was with
god. And the worde was God.
The same was in the beginning
with god \ al thinges were made
by it \ and without it was made no
thyng \ that was made in it was ly
fe \ and the lyfe was the lyght of
men \ and the lyght shyneth in the
darknes \ but the darkenes comprehendith it nat.
There was a man sent from god \ whose name was
Iohan \ the same cam as a wytnesse to bere wytnes
of the lyght \ that al men thorough him myght bele-
ue. He was nat that lyght \ but to bere wytnesse of þ
lyght. That was a trewe lyght which lyghteth all
men þ come in to the world. He was in þ world & þ
worlde was made by him and yet the worlde kne-
we hym nat. He cam amonge hys owne \ and
his owne receyued him nat: But as many as recey-
ued him \ gaue he power to be the sonnes of god \
in that they beleue on his name which were borne
nat of blode \ nor of the wyll of the flesche \ nor yet
of the wyll of man: but of god \ and the worde was
made flesche \ & dwelt amōge vs \ & we sawe the glo-
ry of it \ as the gloire of the onely begottē sōne of þ
father whiche worde was full of grace & verite. &c.

Iohan

Anty. we do call vpon the we do worshype the we
do prayse the o blessed Trinite.

Wersyle.

Blessyd be the name of the lordc.

Answer.

From hens forth and euermore.

O God the protectour of all that truste in the
without whome nothyng is of value nothyng
is holy multiplye thy mercy vpon vs that tho-
roughe thy gouernauce and guydyng wo may so
passe in temporal goodes that we lese nat the eter-
nall. By Christe our Lordc.

Luke. i.



The aungel Gabriel was
sent from god vnto a cytie
of galylee named Nasareth; to a
virgine spoused to a mā whose
name was Joseph of the house
of David: And y virgins name
was Mary and the angell wēt
vnto her and sayd. Hail full of
grace the lordc is with the bles-
syd art thou among women: whan she sawe hym
she was abashed at his sayeng & caste in her myn-
de what maner of salutacyon that shoulde be. And
the Aungell sayd vnto her fere nat Mary: for thou
hast founde grace with god: Lo thou shalt cōceyue
in thy wombe and shal bere a sonne and his name
shal

shal be called Iesus he shal be great and shal be called the sonne of the hyghest and the lord god shal gyue vnto hym the seat of his father Dauid and he shal raygne ouer the house of Iacob for euer and of his kyngdome shalbe no ende. Than sayd Mary vnto the angell: howe shal this be scyng I knowe not a man. And the aungell answered and sayd vnto her. The holy ghoſte shal come vpon the and the power of the hyest shal ouershadowe the. Therefore also þe holy thyng which shalbe borne shalbe called the ſone of god. And beholde thy colyn Elyſabeth ſhe hath alſo conceived a ſone in her olde age. And this is her. vi. moneth though ſhe be called barren for with god ſhall nothyng be vnpoſſible. And marve ſayd: beholde the handmayden of the lord: be it vnto me euen as thou haſte ſayd.

Matthewe the ſeconde.

Chapitre.



When Iesus was born in Bethleem (a towne of Iudee) in the tyme of Herode the kyng: beholde there cam wyse men from the East to Ierusalem saying: where is he that is borne kyng of the Iewys: we haue ſene his ſtarre in East and are come to worſhype hym. When Herode þe

kyng had herde this he was troubled and all Ierusalem

Mathewe.

Salem with hym and he gathered all the chief Priests and Scribes of the people: & demaunded of the where Christe shulde be borne: They said vnto hym in Bethleem a towne of Iude. For thus it is written by the prophete. And thou Bethleem in the lande of Iude arte nat the leest concerning the princes of Iuda. For out of the shall come a captayne whiche shal gouerne my people of Israel. Then Herode pryncely called the wyse men and diligently enquired of the the time of the star y appeared and sent them to Bethleem sayeng go & serche ye diligently for the chylde: and whan ye haue founde hym: byng me worde that I may come and worshype hym also. whā they herde the kynge they departed \ and lo the starre which they sawe in the East went before them untill it can and stode ouer the place where the chylde was. whan they sawe the starre they were marueplous glad \ and wēt into the house and founde the chylde with Mary his mother. And knyled downe and worshipped hym \ and opened thei treasours \ and offred vnto hym gyftes \ Gold \ Frankynsencs \ and myrr. And after they were warned of god in a dreame that that they shulde nat go agayne to Herode. They returned into thei owne countrey a nother waye.

C Mathew. xvi.

After



After that he appered unto the cleuy n as they late at meate \ and cast in theyr tethe theyr vnbelefe \ and hardnes of herte. \ bycause they beleuyd nat them whiche had sene hym after his resurrection. And he sayd vn to them go ye into all the worlde and preche the gospel to all crea

tures. He that beleued \ is baptysed shalbe saued.

But he that beleuyth nat shalbe dampned.

And these signes shal folowe them that beleue.

In my name they shal caste out deuyls \ and shal speke with newe tonges \ and shal kyll serpentes.

And yf they drynke any deadly thyng it shal nat hurte them. They shal lay theyr handes on the sycke

he \ and they shal recouer. So tha whan the Lorde had spoken vnto them \ he was receyved in to the heuē and set doune on the ryght hāde of god. And

they went forth and preached euery where. And þe Lorde wrought with them and confirmed the worlde with myracles that folowed.

A prayer concerning the. viij. pe
titions that the Lorde prayeth
to god for the. viij. synners
that Chyste spake
on the crosse.

Omnygo,

A prayer.



O Almightye Lorde Iesu Cri-
 st: that ye hangyn on y^e crof-
 se spakest these seuen wordes a li-
 tell afore y^e departyng of thy mo-
 ste holy spirite: that we shulde of-
 tymes haue those holy wordes in
 mynde. I humbly beseeche the tho-
 rough y^e vertue of those holy wor-
 des: that thou lorde please to spa-
 re and fauour me\ what so euer offences or synnes
 that I haue greued the wth specially in the. vii. deed-
 ly synnes: that is in pryde\ wrath\ enuie\ slothe\ a-
 uarice\ lechery\ & glotony. And first thou saydest\
 Father forgiue them that trespasse the\ and do cru-
 cyfy me for they wote nat what they do\ enforce me
 lorde to that grace\ that I may pray for them that
 harne\ or trespasse me. Also lorde thou saydest to
 the thefe\ this day thou shalt be with me in parady-
 ce: giue me lorde grace so lyue that in the houre of
 my dethe thou lorde may saye to me: this daye thou
 shalt be with me in paradyce. Also thou saydest to
 thy mother\ woman lo and beholde thy sonne: and
 after thou saydest to thy discypple: lo beholde there
 thy mother: giue me lorde patiens\ loue\ and chari-
 te\ in all aduersyte as thou dedyst thy glorious mo-
 ther. Also thou saydest helow I amazatanie: that is
 to say: My god\ my god\ why hast thou forsake me:
 giue me grace blessyd Iesu in all aduersyte and ex-
 treme

extreme necessyte to call continually on the lord god
my father haue mercy on me sinner helpe me and
gouerne me as truly as thou redempst me wth thy
precious blode. Also thou saydest I trust: as who
sayth I desyre the helte of holy soules: that which
were iⁿ Limbo abyding my comyng: gyue me gra
ce alway to thrust in louyng the lord: that art the ve
ry fountayne of eternall lyfe: with al my power &
mynde: to loue the purely. Also thou lord saydest:
into thy handes I commende my spirite: gyue my
grace lord at the ende of my lyfe I may p^{er}elde into
into thy handes my spirite: and say with a deuoute
mynde: behold lord my comyng to the: for now
thou hast ordyned my tyme & all thou saydest it is
fynished as ye wyl say I haue ended my sorowes
and paynes which thou camest to suffre for vs wic
ches: gyue me grace lord that I may here lue & wo
ke: so that at last I may hear thy most glorious swe
te voyce say come to me my frend & beloued spou
se for now I shall accomplishe thy p^{er}itions & de
syres come with me that thou may sit wth me in glo
ry among my holy angles: there to ioy with me in
felicitye world with out end. Amen.

The passion wrytten by saynt
Johan Euangelyst.

The passion.



Then Jesus had spoken these wordes \ he wēt forth with his discyples ouer the broke Cedron:

where was a garden \ into the whiche he entred with his discyples. Judas also whiche betrayed him knewe the place \ for: Jesus often tymes resorted thider with his discyples. Judas than after that he had receyued a bande of men & mynsters of the hve. Priestes & Pharisees cō thiter wth lanternes & sperbrandes & weapōs. Then Jesus knowyng all thynges that shulde come on hym went forth and sayd vnto them.

Whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayd vnto them: I am he. Judas also whiche betrayed hym stode with them.

But as sone as he had sayd vnto them \ I am he \ they went backwardes and fell to the grounde.

And he ased them agayne: whome seke ye?

They sayd: Jesus of Nazareth. Jesus answered \ I sayd vnto you \ I am he. If ye seke me \ let these go theyr waye. That the sayeng myght be fulfollid whiche he spake: of them whiche thou gauest me \ haue I nat lost one.

Whon Peter had a swerde \ and drew it \ and smote the hve priestes seruaunt \ and cut of his ry-

ght

ght car. The seruautes name was Malchus.
Than sayd Iesus vnto Peter: put vp thy swearde
into the sheath: shall I nat drinke of the cup which
my father hath giuen me? Than the company
and the captayne \ and the ministers of the Iues
toke Iesus and bounde hym \ and led hym awaye
to Anna firste: for he was fatherlawe vnto Cap:
phas \ whiche was y^e hye preste that same yere Cap:
phas was he that gaue counsell to the Iewes \ that
it was expedient that one man shulde dye for the pe
ple. And Symon Peter folowed Iesus and an
other discyples: that discyples was knowen of the hye
preste and went in with Iesus into the pallas of
the hye preste. But Peter stode at the dore without.
Than wet out that other discyples whiche was kno
wen vnto the hye preste \ & spake to the dāsell that
kepte the dore \ and brought in Peter. Than sayd
the damsell that kept the dore \ vnto Peter: Arte
not thou one of this mannes discyples? He sayd:
I am nat. The seruautes and y^e ministers stode the-
re \ and had made a fyre of coles: for it was colde: &
they warmed them selues. Peter also stode among
them and warmed hym selfe. The hye prestes as-
ked Iesus of his discyples and of his doctryne.
Iesus answered him: I spake openly in the worl-
de. I neuer taught in the Synagoge and in the
temple whither al the Iewes resorted \ and in
secrete haue I sayd nothyng.

why

The passion.

whp arest thou me? Are them which herde what I
sayd vnto them. Beholde they can tell what I
sayd. When he had thus spoken \ one of the myn-
sters whiche stode by \ smote Iesus on the face say-
ing: answerest ihou the hye preste so? Iesus aun-
swered hym. If I haue euill spoken \ bear witnes
of the euill? If I haue well spoken \ whp Smyttest
thou me? And Annas sent hym bounde vnto Cay-
phas the hye preste. Simon peter stode and war-
med hym selfe. And they sayd vnto him: art nat
thou also one of his disciples? He denyed it \ and
sayd: I am nat. One of the seruañtes of the hye pre-
ste (his cosyn whose ear Peter smote of) sayd vnto
hym dyd nat I se þ in the gardē with hym? Peter de-
nyed it agayne: and immediatly the cocke crewe.
Than led they Iesus from Cayphas into in the hall
of iudgement. It was in the morning \ and they
them selues went nat into the iudgement hall lest
they shulde be defyled \ but that they might eat the
paschal Lambe. Pilate than went out vnto them
sayd: what accusacyō bringe you agaynst this mā?
They answered and sayd vnto hym. If he were
nat an euill doer \ we wold nat haue deliuered hym
vnto the. Than sayd Pilate vnto the take ye hym
and iudge hym after your owne lawe. Than the Je-
wes sayd vnto him. It is nat lawful for vs to put
any man to deach. That the wordes of Iesus might
be fulfilled which he spake \ signyfeng what de-
th

he shulde dye. Than Pylate entred into the iudge-
 ment hall agayne and called Iesus and sayd vnto
 hym: art thou the kyng of the Iewes? Iesus an-
 swered: sayst thou that of thy selfe or dyd other tel
 it the of me? Pylate answered: Am I a Iewe? Thou
 owne nacion and hye prestes haue deliuered þe vn-
 to me. what haste thou done? Iesus answered: my
 kyngdome is nat of this worlde. If my kyngdome
 were of this worlde than wolde my ministers sure
 ly fyghte that I shulde nat be deliuered to the Ie-
 wes but nowe is my kyngdome nat from hence.
 Pylate sayd vnto hym: Art thou a kyng then? Je-
 sus answered: Thou sayest that I am a kyng.
 For this cause was I borne and for this cause cam
 I into the worlde that I shulde bear wytnes vnto
 the truth. And all that are of the truthe hear my
 voyce. Pylate sayd vnto hym: what thyng is tru-
 the? And whan he had sayd that he went out agay-
 ne vnto the Iewes and sayd vnto them: I fynde in
 hym no cause at all. We haue a custome that I shul-
 de deliuer you one louse at Easter. Will ye that I
 louse vnto you the kyng of the Iewes. Than cry-
 ed they all agayne sayēg: Nat hym but Barrabas
 that Barrabas was a robber. Than Pylate toke
 Iesus and scourged hym. And the souldiers woun-
 de a crowne of thornes and put it on his head. And
 they dyd on hym a purple garment and sayd Hail-
 le kyng of the Iewes and they smote hym on the
 face.

face. Pilate wēt forthe agayne & sayd vnto thē: be-
 holde I brynge him forthe to you & ye may knowe
 that I fynde no faute in hym. Than cā Iesus forth
 wearing a crowne of thorne & a robe of purple.
 And Pilate sayd vnto thē: beholde the man. Whā
 þ hys prestes & ministers sawe hī they cryed sayng:
 crucifye hym crucifye hym. Pilate sayd vnto them.
 Take ye hym & crucifye hym: for I fynde no cause i
 hym. The Iewes answered hym. We haue a lawe &
 by our law he ought to dye because he made hym
 selfe the sōue of God. Whā Pilate herde þ sayng
 he was the more afrayde & wēt agayne into þ iud
 gemēt hall & sayd vnto Iesus: whēce art thou? But
 Iesus gaue hym none answer. Than sayd Pilate
 vnto hym. Spakest thou nat vnto me? knowest þ
 nat þ I haue power to crucify the and haue power
 to louse the? Iesus answered: Thou couldest haue
 no power at all agaynst me \ except it were gūen
 the frō aboue. Therefore he that deliuered me vnto
 the is more in synne. And frō thence forthe sought
 Pilate meanes to louse hym: but þ Iewes cryed sa
 yng: ys thou let hī go & art nat Cēsars frēde. For
 who so euer maketh hym selfe a kyng is agaynst
 Cesar. Whā Pilate herde þ saynge he brought Je
 sus forth & sat downe to goue sentence in a place
 called the pauemēt: but in the hebrewe tōge Gab
 batha. It was the Saboth eue whiche falleth in the
 Easter feast and about þ. sytte houre. And he sayd
 vnto

unto the Jewes. Scholde poue kyng: Thy cryed
 away with hym \ away wth hym \ crucyfy hym. Pyla-
 te sayd unto the. Shall I crucyfy your kyng? The
 hye prestes answered: we haue no kyng but Cesar.
 Than deliuered he hym vnto the to be crucyfyed.
 And they toke Iesus & led hym awaye. And he bo-
 re his crosse & wēt forth into a place called y^e pla-
 ce of dead mēnes sculles (whiche is named in he-
 bryue \ Golgatha) where they crucyfyed hym. And
 with hym two other: on epyther syde wone & Iesus
 in y^e myddes. Pylate wrote his tytle \ and put it on
 the crosse: The writting was \ Iesus of Nazareth \
 kyng of the Jewes. This tytle redde many of the Je-
 wes. For y^e place where Iesus was crucyfyed \ was
 nyghe to y^e cite. And it was wyttē in hebryue \ Gre-
 ke & Latin. Thā sayd the hye prestes of the Jewes
 to Pylate wytte nat \ kyng of the Jewes: but y^e he
 sayd \ I am a kyng of the Jewes. Pylate answered
 what I haue written \ that haue I wyttien. Than
 the soudyers whan they had crucyfyed Iesus \ to-
 ke his garmentes and made. iiii. partes \ to euery
 soudyer apart & also his cote. The cote was wou-
 t seyme \ wrought open thorowe out. And they sayd
 one to another. Let vs nat deuyde it: but caste lot-
 tes who shall haue it. That y^e scripture myght be ful-
 filled which sayth: They parted me raimēt amōge
 the \ & my cote dyd caste lottes. And y^e soudyers dyd
 suche thyges in dede. There stode by y^e crosse of Je-

The passion.

Jesus his mother and his mothers sister \ Marpe þ.
wyfe of Cleophas and Marpe Magdalene. Whā
Jesus sawe his mother and the discyples standynge
whome he loued he sayd vnto his mother: woman
behold thy sonne. Than sayd he to the discyples: be-
holde thy mother. And from that houre the discy-
ple toke her for his owne. After that whan Jesus
perceyued that all thynges were performed: that þ
scripture myght be fulfilled he sayd: I thirst. There
stode a vessel full of veneger by. And they fylled a
sponge with veneger \ and wounde it about with
yslope \ and put it to his mouth. Aftone as Jesus
had receaued of the veneger he sayd: It is fynished
and bowed his heed \ and gaue vp the goost. The Je-
wes than bycause it was the saboth euen \ that the
bodies shulde nat remaine vpon the crosse on the
saboth day (for that saboth daye was an hve daye)
besought Pylate that they legges myght be bro-
ken and that they myght be taken downe. Than cā
the soudyers and brake the legges of the fyrste \ and
of the other whiche was crucified with Jesus. But
whan they cam to Jesus \ and saw that he was deed
alredy they brake nat his legges: but one of the sou-
diers with a speare \ thrust hym into the syde \ and
forth with cam there out blode and water. And he
that sawe it \ bare recorde \ and his recorde is trewe.
And he knowyth that he sayth true \ that ye myght
beleue also. These thynges were done that þ scrip-
ture

ture shulde be fulfilled: He shall nat breke a bone of hym. And agayne an other scripture sayth, They shall loke on hym whom they pearced. After þ̄ Joseph of Aramathia (which was a discypule of Iesus but secretly for feare of the Jewes) besought Pylate that he myght take downe the body of Iesus. And Pylate gaue hym licence. And there cam also Nicodemus which at the beginning cam to Iesus by nyght and brought of myre & aloes myngled together about an hundred pounce waight. Than toke they the body of Iesu and wounde it in linnen clothes with the odoures as the maner of the Jewes is to bury. And in þ̄ place wher Iesus was crucified was a garden & in the garden a new sepulchre wherein was neuer man layde. There layde they Iesus bycause of the Jewes sabboth euen for the sepulchre was nye at hande. Ver Thou that sufferdest for vs. **Ant.** Lorde haue mercy on vs.

O Lord which hast displaid thynne hādes & fete & al thy body on a crosse for our synnes & sufferdest þ̄ Iues to set a crowne of thorne on thynne heed in despyte of thy moſte holy name. And for vs sinners deddest suffer. v. greuous woundes gyue vs this day and euer the vse of lycht ſence and vnderſtāding of penance abſtinēce paciēs humilite & chaſtite and a pure conſcience euermore. By the Iesu chriſt fauour of the world. which lyueſt & reigneſt w̄ þ̄ father & þ̄ holy ghoſt god worlde wout ende.

E. Aij

O lorde

Domine labia
mea aperies.

Et os meum annunciet
obit laudem tuam.

Deus in adiutorium
meum intende.

Et ne ad adiutorem
meum festina.

Gloria patri & filio:
et spiritui sancto.

Sicut erat in princi-
pio & nunc & semper & in se-
cula seculorum. Amen.
Alleluia.

Venite ad me omnes qui
laborati & honorati es-
tis & ego reficiam vos:

The. cum. v. sal.

Venite exultemus
domino subli-
lemus deo salutare no-
stro: propter quod faciemus
eius in confessione
et in psalmis suble-
mus ei.

Venite ad me. &c.

Quia deus magnus



my helpe. **L**orde haste the to hel-
pe me. **G**lorp be to y father to
the son and to y holy ghost. **A**s
it was in y begynnynge: as it is
nowe & euer shalbe. **A**men. **P**rayse
ye y lord. **T**he Invitatory.

Come vnto me all ye y labore
and are ladē & I shall refreche you
The. cum. psalme.

Come and let vs ioyfully gi-
ue thanks vnto the **L**orde.
let vs reioyse in god our sauour
let vs approche in to his presens
with prayse & thanks geuyng &
sprynge we vnto hym i y **P**salmes.

Come vnto me al ye that la-
For god is a greate lordē an

greate kyng over all goddes in
whose hādes are þ hertes of all þ
creatures of the erth & þ hyghc hil
les are at his comunaundement.

And I shal refreshe you.

The see is his for he hath made
it & his hādes haue fashioned þ er
the also: cō therefore & let vs wor
shipp and fall downe before þ lo:
de which hath made vs for he is
our god & we are þ flocke of his
pasture and þ shepe whome he dri
ueth. Come vnto me al ye that. &c

Nowe (the gospell preched) if ye
here is voyce se that ye hardē nat
your hertes as they dōd i þ place
of tēptacyon in wylernes bytter
by yurmyng & spealyng agaynst
god where your fathers tempted
me & prouoked me to agre ye al
tough they saw my miracles.

And I shall refreshe you.

Forty yeres was I at debate chi
dnyng w this generatiō wherfore
I sayde euer they hertes are go
ne frō me they know nat my wa
yes: to whō I swore in my greate
angre that they shold nat entre in
to the laude of my rest.

E. iij

come

dñs & rex magn⁹ sup
oēs deos: qm̄ nō repel
let dñs p̄be sua qd
in manu eius sunt.

et ego resistam vob.

Qm̄ ip̄ius est ma
te & ip̄e fecit illud et
aridā fūbauerūt ma
nus ei⁹: venite adoze
mus & p̄cidamus an
te deū / plorem⁹ corā
dño q̄ fecit nos. q̄a iq
se est dñs deus noster
nos aut̄ populus ei⁹
& oues pascue eius.

Venite ad me. &c.

Hodie si vocem eius
audieritis noli te oba
purare corda vestra:
sicut in exacerbatione
secundum diē tenta
tionis in deserto vbi
tētauerūt me patres
vestri / & bauerūt a vi
derunt opera mea.

Et ego resistam vob.

Quadragesima ātis
primus fui gñs tōis
huic et dixi semper hē
errās corde: ip̄i vero
non cognouerūt vias
meas q̄bus iuravi in
ira mea si introibunt
in requiem meam.

Venite ad me oēs
q̄ laborati & honora
ti estis & ego &c.

Gloria patri & filio
& spiritui sancto:

Sicut erat in princē
pio et nūc et semp:

Chrysmos

Rememora
re nobis

Gloria tibi dñe q̄ nati
es de Agine cū patre
& sc̄to spū in semp.

Psalmus. vii.

Domine dñs
noster: q̄ admi
rabile est nomē tuum
vniuersa terra.

Quā eleuata ē mag
nificētia tua: super
celos.

Matins of

Come vnto me al ye that laboure
& ar laden & I shal refreshe you.

Glorv be to the father\to y son.
and to the holy ghost. As it was
in the begynnyng: as it is now
and euer shalbe Amen.

The hymne.

Drawleth be God ouer fa
ther\for he hathe geuen vs
his sonne to be ouer sauoure.

We ar sinners\vnrightwise\fo
lythe and fleshy.

O hysle is oure mercy stole: ou
re rightwisnes: and oure wisdo
me verely.

We are vncleane\holdē vnder y
daunger of dethe and synne.

O hysle is oure holynes\oure
lyfe oure satisfactiō\& redēption

Glorv be to the\ Glorde borne
of the virgyn Marpe\glory to y
father. & to y holy goste.euer Amen

The. viij. psalme.

Lorde\ye our lorde\howe
wonderfull reuerende and
clere is thy name ouer al y erthe

Whiche haste lyfted vp thy hy
ghe magnificent aboue y heuens.

De

Ue and þ by the mouthes of thy suckyng babes that can nat yet speake hast thou set vp the prayse of thy myghte agaynste thy enemyes: to confoude thy aduersary that wyl auenge hym selfe.

I shall therefore loke vp & wonder at thy heuē: lo these are the workes of thy syngers the mōne and starres thou hast set them so goodly.

But lo what thyng is mā mortall that thou thus remembrest hym: what is the sonne of Adam þ thou regardest hym so greatly?

Thou hast made him nat much inferior then Angelles: with so greate dignite & glorie haste thou endued hym.

Thou haste made hym lorde of thy handp workes: thou hast cast all thynges vnder hys fete: as flockes of shepe all herdes of neate: and also the wylde beastes.

Fowles of the ayre and fyshes of the see: and what so euer swymeth in the water.

Lorde we our lorde: howe wonderfull

Ex ore infantium et lactantium pferisti laudem propter inimicos tuos: ut destruas inimicum et ultorem.

Quoniam videbo celos tuos opera digitorum: lunam et stellas que tu fundasti.

Quid est homo quod memores eius: aut filius hominis quoniam am visitas eum?

Ministi enim paulominus ab angelis gloria et honore coronaasti eum: et constituisti eum super opera.

Nam subiecisti sub pedibus eius oves et boves vniuersas: insuper et pecora campi.

Volucres celi et pisces maris qui pambulant semitas maris.

Domine deus noster

quā admirabile est no-
men tuū in vniuersa
terra.

Gloria patri & filio:
et spiritui sancto.

Sicut erat in p̄ncipio
et nūc et semp: et

Psalmus. xviij.

Ali enarran
gloriā dei: & o-
pera manū ei: annū-
ciat firmitatem,

tes dei eructat & o-
bra: et nox nocti indi-
cat scientiam.

Dō spiritus loquere ne-
que sermones: quoniam
nō audiatur vo-
ce eorum.

In oēm terrā erunt
conus eorum: & in fi-
nes orbis terre ver-
ba eorum.

In sole posuit taber-
naculum suū: et ipse
tanq̃ sp̄sus p̄ore
dēs de thalamo suo,

Exultauit vt gigas

Matthys of

derfull reuerent and clere is thy
name ouer all the erthe.

Glorie be to the father to y son
and to the holy ghoſte. As it
was in the begynnyng: as it is
now and euer ſhalbe. Amen.

The xxviij. Psalm.

The heuens declare the glo-
rious maiestie of God and
what are hys workes.

One daye folowynge another
wheteth continually our thoughtes:
& one nyght folowynge an other
encreaseth our knowledge.

Theſe creatures haue neyther
ſpeeche nor wordes: neyther is there
noyſes any where herde.

And yet they poyntynge and
ſhewynge haue taught all y worl-
de: and they dumme ſpeache ha-
ue gone forth in to all the coſtes
of the worlde.

He hath faſtened in the a taber-
nacle for the ſon: and he cometh
forth of hys cloudes lyke a bride-
grome \ ye like a freſhe valyaunt
knyght to make his courſe.

From the fartheſt eſte parte of
the

the heuens cometh he forth.

Haupng his recourse vnto the other extreme neyther is there any man that may hyde hym from his heate.

The lawe of God the lorde is perfecte \ refreshynge the soule: the testimony of the lorde is fapth full ministringe wpsedome to the vnlearned.

The commaundementes of the lorde are ryght: makynng glade y herte \ tho thyngis which god commaundeth are playne and pure: & they lpyhten the eyes.

The feare of the lorde is pure and holie \ abydyng for euer: the pleasures of the lorde are true & ryght in euery parte.

More worthy to be desyred then golde and precyous stones: sweeter then the hony combe when it droppeth.

And thy seruaunt is taught and monyshed by them: that same obseruing of them is a great giste.

Who may attayne to the knowlege of his synfull nature: purge me

ad currēdā blā: a sūp celo egressio eius.

Et occurſus ei? vbi que ad summū eius: nec est qui se abscondat a calore eius.

Rex dñi immaculata conuertens aīas te ſtimoniam domini ſi dele ſapientiam pzeſtans parauis.

Iuſtitie domini recte letificantes corda: pzeceptum domini iudicium illuminans oculos.

Timor dñi ſanctus pmanēs i ſeculū ſcē: iudicia dñi vera iuſtificata in ſemetipſa.

Deſiderabilia ſuper aurum et lapidē p̄cioſum multū: a dulciora ſuper mel et fauū.

Eten i ſeruis tu? cu ſtodiāt ea: in cuſtodiendis illis retributio multa.

Delicta q̄s intelligit? ab occultis meis mīda me: et ab alie:

me parce seruo tuo :

Si mei non fuerint
dominetti tunc immacu-
latus ero: & emunda-
bor a delicto magis.

Et erit ut co-
place-
nt loca oculis mei et
meditatio cordis mei
in conspectu tuo sepe.

Dne adiutor meus:
& redemptor meus.

Gloria patri & filio:
et spiritui sancto.

Sicut erat in prin-
cipio & nunc & semper

Psalms. cxl.

Domini est ter-
ra & plenitudo
eius: orbis terrarum &
vniuersi qui habitant
in eo.

Quia ipse super ma-
ria fundauit eum: & super
flumina preparauit eum.

Quis ascendit in
montem domini: aut quis
habitabit in loco sancto eius.

Innocens manibus &
infecto corde: qui non ac-
cepit in vano animam

me fro my secrete synnes.

Le and turne thou these greate
synnes from thy seruaunt: leste
they haue dominion ouer me \ &
then shall I be pure from euery
great synne.

Let the wordes of my mouthe
and þ thoughtes of my herte be
plesaunt & acceptable vnto the.

Lorde my defender & redemer.

Glorie be to the father to þ son.
& to the holy ghoſte. **A**s it was
in the begynnyng: as it is nowe
and euer shalbe. Amen.

The. xlii. Psalme.

The Earthe is the lordes &
all that is conteyned therein:
the rounde worlde and all that in
habyte it.

Eor in the see hathe he set hys
fundacions: & hathe buylde hym
a boue the fodes.

Who shall clyme in to the holl
of the lorde: or who shall abyde
in his holy place.

An innocent in his dedes \ and
he that is pure in herte: þ hathe
nat extolled him selfe proudly vn-
to vanyte

to vanpte \ neyther hath sworne
for any decepte.

Thys man shalbe fed with the
blesynge of the lorde: and with
the mercy of god hys sauour.

Thys is the name gauen all
vnto hym and seketh hym: thys
is the very ryght Jacob.

Ope gates lyfte vp your selues
pe gates euerlastyng be opened
and thys gloriouse kyng shall
entre in.

Who is thys kyng þ is so glori
ous: it is the myghty valyaunte
lorde \ noble in power \ a lorde ex
cellente in strengthe to wage
batayle.

Ope gates lyfte vp your selues
pe gates euerlastyng be pe ope
ned: and the gloriouse kyng shall
entre in.

Who is thys kyng þ is so glo
riouse: it is þ lorde of hostes it is
he that is thys gloriouse kyng.

Glorie be to the father to þ son
& to the holy ghoſte. **A**s it was
in the begynnyng: as it is now
and euer shalbe. Amen.

suam / nec iuravit in
dolo proximo suo.

De accipiet bñdic
tiōē a dñō: et mīam
a deo salutari suo.

Hec est gñatio que
rentiū eñ: querentiū
faciē dei Jacob.

Et tollite portas pñ
cipes dñas / eleuamini
porte etnales: & in
troibit rex glorie.

Quis est iste rex glo
rie dñs fortis & po
tens: potēs dñs po
tens in pñlio.

Et tollite portas pñ
cipes dñas et eleua
mini porte eterna: & in
troibit rex glorie.

Quis est iste rex glo
rie: dñs virtutū ipse
est rex glorie.

Gloria patri & filio &
spiritui sancto.

Sicut erat in pñci
pio & nūc & semp & in
secula seculorum. Amē

Ues em peccauerunt
et egēt glām dei. vñ.
Qui est pign⁹ heredi-
tatis nre in redēptio-
nē acq⁹uōis in laudē
glorie ipsius:

Pater noster qui es
in celis: sanctificetur
nomē tuū. Aduentas
regnum tuum. Fiat
volūtas tua sicut in
celo et in terra. Panē
nostrum quotidianū
da nobis hodie. Et di-
mitte nobis debita no-
stra. Sicut nos dimit-
timus debitorib⁹
nobis nostris. Et ne
nos inducas in temp-
tationem. Sed libera
nos a malo. Amen.

Aue Maria gratia
plena dñs tecū bene-
dicta tu in mulierib⁹
et bñdictus fruct⁹ vē-
tris tui. &c.

Et ne nos indu. &c.
Sed libera nos

Alwe are spinners & haue nede
of the glory of god. Versū. Ephe. i
In what thinge stōdeth y^e glory of
god. Respōso. In the forgēpnes
of sinnes of his cleare mercy oly.

The Water noster.

Ouerē father whiche arte in
heue halowed be thy name.
Lette thy kyngdome come ouer
vs. Thy wyl be fulfilled as well i
erthe as it is in heauen. Gue vs
this daye ouer sufficiente fode.
And forgeue vs ouer trespasses
as we forgeue thē y^e trespas agēin
vs. And lede vs not into tēpta-
ciō but deliuer vs frome the euil
spirit. Amē. **The Ave Maria.**

Myle mary grettly i goddis
fauour y^e lorde is to the ble-
sed arte thou aboue womē for the
blessed frutes sake of thy wōbe.
Amē. Lede vs not (lorde) into tēp-
taciō. But delpyer vs frō y^e euil
spyte. Amen. **Benedic.**

Beatī qⁱ psecutionē ge. Respōso. Blessed are they
patiātur ppter iusti- that sustre persecutiō for y^e right-
wisnes

The lessons. Po. xl

wisnes of faith \ for theirs is the kyngdome of heauen. Amen.

The fyfte lesson. Mat. x.

If ye sende you forth as they amonge wolues \ se therfore ye be wyse as serpentes: and in nocēt as doves: beware of men: for they shall delpue you up to the counsels and shall scourge you in their synagoges: and ye shal be brought to the heed rulers & kynges, for my sake in witness to the and to the gentyles: but whē they put you up: take no thought what or how ye shall speake: for it shal be geue you euē in the same howre what ye shal say: for it is not you y^e speaketh but y^e spirit of your father whiche speaketh iⁿ you. And lordē y^e haue mercy vpon vs.

The sponsorium. Ioan. vii.

These thinges haue I sayde vnto you because ye shulde not be hurte iⁿ power faithē. They shall excommunicate you & ye the tyme shall come that who so euer kylleth you shall thinke that he dooth hygh service to God. Verū.

all

tlā qm̄ ipsozū est regnum celozum.

Mat. x.

Ecce ego mitto vos sicut oues i medio lupoz estote igitur prudentes veluti serpētes & simplices sicut colūbe. Cauete autem ab illis hominibus tradent enim vos in concilia et in conciliabulis suis flagris cedent vos quia et ad principes ac reges ducentur propter me in testimonium ipsi & gentibus. Et cū tradiderit vos ne sitis solliciti modo aut qd loquamini dabitur enim vobis in illa hora qd loquamini non cū vos estis illi loquentes.

Tu autē dñe misereere nos.

Hec locutus sū vobis vt non scandalizemini. Jo. x. xvi.

The lesson.

Iube domine. etc.

Beati pauperes spū
quā ipsozū ē regnum
celozum.

Reponites oē pon
bus & circūstans nos
petiū p patientiā cu
ram⁹ ad ppositū no
bis certamen aspiciē
tes in auctozē fidei et
consumatozē Iesū: q
pposito sibi gaudio
sustinuit crucē / cōfusi
one contēpta / atq; in
dextra sedis dei sedet
Recogitate em̄ em̄ q
talē sustinuit a pctō
ribus aduersū semet
ipsū contradictionē /
ut ne fatigemini / ani
mis v̄ris deficiētes /
nondū em̄ vsq; ad sā
guinē relinistis / ad
uersus pctiū repung
nātes / & oblitistis cō
solatiōis / q vobis tā
q filijs loq̄tur / dicēs
filii mi noli negligere
disciplinā dñi / enq;

all thinges that they do vnto you
because they haue not knowen þ
father nor yet me. They shall exco
municate poue. etc. Forde we be
seche the of thy blessinge Blessed
are the poore i spirit for theirs is
the kyngdome of heauen. Amen.

The secoude lesson. Ihebr. xii.

The burdē of sinne cast awa
ye: let vs rune with patiens
vnto the bataile that is set before
vs lookinge vnto Iesus the auctor
and finisher of our faith whiche
for the ioye that was set before hi
abode the Crosse and despyled þ
hame \ and is set downe on the
ryght hāde of the throne of God.
Consider therfore howe that he en
dūerde suche spekynges ageynste
hym of synners lest ye shulde be
weries & faunte i power myndes
for ye haue not yet resisted vnto
bloudshedinge againste synne.
And ye haue forget þ consolaciō
whiche speketh vnto poue as vn
to chuldrene. My sonne despyse
not the chastenynge of the Forde
nether faint when thou arte re
buked

buked of him \ for whō the Lorde
louethe hym he chasteneth: ye and
he scourgeth euery sonne that he
recepuethe. But thou lorde haue
mercy on vs.

Responsorium.

Hebreo. xii.

If ye shall endurer chasteninge
God offerthe hym selue vnto you
as vnto sonnes. What sonne is y
whome y father chasteneth not?

Werli. If ye be not vnder correc-
tion (wherof all are partakers)
thē ar ye bastards & not sonnes.
What sonne is that? &c.

Lorde we beseeche the of thy blef-
finge. Blessed are all men that
truste in the lorde. Amen.

The thirde lesson. Sapi. v.

In the laste iugemente when
theis vngodly shall beholde
the rightwisemen they shalbe trou-
bled with horrible feare and shall
meruell at their soden helthe on-
looked for: wailinge for the sorow-
full anguythe of their mynde sa-
yinge with in them selue beyinge
heuy and mooringe for the an-
guishe of theyr mynde. Theis are

the

fatigeris dñi co argue-
ris / quē enim diligit
dñs / castigat flagel-
las aut omnem filium
quem recepit

Hebreo. xii.

In disciplina perseue-
rare tanq̃ filius vo-
bis offert se de⁹ quis
cuius filius quē nō cor-
ripit pater

Quod si extra dis-
ciplinā est is cui⁹ p̃ci-
pes facti sūt oēs ergo
adulteris s non filij
estis.

Sapientie. v.

Tunc stabit tūcti in
magna constātia ad-
uersus eos dñs angu-
stauerūt & q̃ abstule-
rūt labores eorū. Ue-
dentes turbabūtur et
more horribili & mira-
bantur in subitane
is perate salutis / gemē-
tes p̃re angustia spi-
ritus dicētes intra se
p̃nitentiā agētes et
per angustiam spiri-
tus gemētes.

Et sunt quos habuimus aliquando in derisu et in similitudine impudenter. Hos insensati vitam illorum estimabimus insaniam et finem illorum sine honore. Ecce quomodo computati sunt inter filios dei et inter sanctos sanctorum illorum et cetera ibidem.

they whome we had somtyme in derision: and into liklyhode of opprobrious laughter: but we ouer selue beynge then wiche out ouer wittes had thought they lyfe had bene but madnes: and so their ende to haue bene with out honore, but now to se how they are counted amonge the childrene of god & their heretage is amonge þe saintes. Wherfore we ouer selfe then erred and wente from the wave of the trouthe & the lycht of right wisnes did not shyne vpon vs & the sonne of right vnderstandinge sprōge not vpon vs we were weryed and tperde in þe wave of wickednes & perdicion: we walked harde and wery waves for the wave of the Lorde we knewe not.

Lorde haue thowe mercy on vs
Velpontorum. Sapi. ix.

When ye were ministers of his kingdome ye iugged not right ye kepte not þe lawe of rightwisnes nether ye walke after the wyll of God.

Herfully & sharply shall he aye
vnto

our Lady: For righte sharpe
 vnto poue. For righte sharpe
 iugemen shalbe done vpo theis þ
 are in authorite. Veru. To the we
 ake litelous is graunted mercy
 but the greate mightyōs shal suf
 fer mighty stronge tormentys
 ferfully and sharply. Glory be
 to the father to the sonne & the ho
 ly ghost. For ryght sharpe iu
 gement. etc.

The songe of Iustin
 and Ambrose.

We prayse þ (o god) we kno
 wele the to be the lord.

All the erth dothe worshyp the
 which art the father euerlasting.

To the cry forthe al aungelles.
 the heuens & al þ powers therein.

To the thus cryeth Cherubyn.
 and Seraphyn contynually.

Holy. Holy. Holy.

Lorde god of Sabaoth.

Leuen and erthe are fulfolled
 with the glorie of thy maiesty.

The gloriouse company of the
 Apostles prayse the.

The goodly felaweshyp of the
 prophetes worshyp the.

F.ij

The

Canticum Ambro
 si et Augustini.

Ad deū lauda
 m⁹ te dñm cō
 stitemur.

Ad eternū patrē ois
 terra veneratur.

Tibi omnes angeli
 tibi celi & vniuerse po
 testates.

Tibi cherubin & sera
 phin: incessabili voce
 proclamant. Sanct⁹

Sanctus. Sanctus.

Ois deus sabaoth.

Pleni sunt celi & ter
 ra maiestatis gl'ie tue

Ad gloriosus apo
 stolorum chorus.

Ad prophetarū lau
 dabilis numerus.

Reasons of

The martirum candi-
datus laudet exarcit

The per orbim terra-
rum sancta constitetur
ecclesia.

Patrem immēse ma-
iestatis.

Venerandū tuū be-
rū s vnicū filiū.

Sanctū quoq; para-
clitū spiritū.

Tu rex glorie christe

Tu patris sempiter-
nus es filius.

Tu ad liberandū su-
scepturus hominem:
non horruisti virgi-
nis uterū.

Tu deuicto mortis
aculeo: aperuisti cre-
dētib; regna celozū.

Tu ad dexteram dei
sedes: in gloria pātis.

Iudex crederis esse
uenturus.

Tu ergo quesum; fa-
uulis tuis subueni:

The noble armie of martyres
do prayse the.

The holpe cōgregaciō of faith-
full thoroughout all the worlde
magnify the.

They knowledg the to be the
father of an infinite maiesty.

They knowlege thy honorable
and very only Sonne.

They knowledg thy holpe
Whose to be a comforter.

Thou arte the kynge of glory
O Christe.

Thou arte the everlastyng son
of the father.

Thou when thou shuldest take
vpon the our nature to delpue
man (dydest nat abhorre the vir-
gins bodie.

Whan thou hadest ouercomen y
sharpenes of dethe thou opene-
dest the kingedome of heuens to
them that beleued in the.

Thou settest on the ryght hāde
of God in the glorie of the father

We beleue y thou shalte come
to be our iudge.

Wherfore we praye the heple
thy

thy seruantes whome þu haste re-
demed wth thy precyous bloude.

Make th^e to be nombred with
thy sayntes in iove euerlasting.

Olorde saue thy people & blesse
thy herptage.

Gouerne and also lyfte them vp
for euer.

We prayse the euery daye.

And we worshyp thy name euer
wolde withouten ende.

Olorde let it be thy pleasure to
kepe vs this day without syn.

Olorde haue mercy vpon vs:
haue mercy vpon vs.

Olorde let thy mercie lyghten
vpon vs euen as we trust in the.

Olorde I truste in the \ let me
neuer be confounded.

quos pretioso sangui-
ne redemisti.

Eterna fac cū sāctis
tuis in gl'ia numerari
Saluum fac populū
tuum dñe: et benedic
hereditati tue.

Et reges eos & extol-
le illos vsq; in eternū
Per singulos dies bñ
dicimus te.

Et laudam⁹ nomen
tū in seculū: & in se-
culū seculi. Digna-
re dñe die isto: sine pec-
cato nos custodire.

Miserere nostri dñe:
miserere nostri.

Iat mīa tua dñe
sup nos: quemadmo-
dū sperauimus in te.

In te dñe sperauim⁹: nō
confundar in eternū.

The versycle.

Chryst is deed for our
synns. Rest. And is ry-
sen agayne for
our rightwyl-
nesse.

Matynes of

Deus in adiutorium meum intende.

Domine ad adiuuandum me festina.

Gloria patri & filio & spiritui sancto.



O God bend thy selfe vnto my helpe

Lorde haste thee to helpe me.

Glorie be to the father to the son and to the holy Ghoste.

Sicut erat in principio & nunc semper et in secula seculorum. Amen.

Psalms. ccc.

Dominus regnavit decorem induit: indutus est dominus fortitudinem et precepsit.

Etenim firmavit orbem terre: qui non commovebitur.

Parata sedes tua deus ex tunc seculo tu es

Elevaverunt flumina dñe: elevarunt flumina vocem suam.

Elevaverunt flumina fluctus suos: a vocibus aquarum multarum.

As it was in the begynnyng as it is now and ever shalbe. So mote it be. The. ccc. psalme.

The lord is kynge: his maiesty is gloriously arayed the lord hath armed hym selfe with strengthe and hath gyfte hym selfe myghtely.

He hath surely buylde and set faste the rounde worlde: so that it shall nat be moved.

Thy seate was prepared in reason but thou thy selfe arte of ever lastyng.

The floodes are risen (o lord) the floodes haue rored.

The floodes haue lyfted vp the vi streames aboue the noyse of the greate stormy and troubled sees.

merus

Meruelous is the lorde whiche
hathe his resydence aboue.

Thy wordis are sure and fapth
full thy house is right fapre\holy
and goodly: the secrete holy place
of the lorde shall stande for euer:
more.

Glorp be to the father \ to the
son \ and to the holy ghoſte.

As it was in the beginnyng as
it is nowe and euer ſhalbe.
So mote it be.

The. xcix. Psalme.

Make ye melody vnto the lor
de: al that dwell vpon y^e erth
worſhyp ye the lord gladly.

Entre in to his p^rſence ioyfully.

Rnowledge ye the lorde that he
is god: he hathe made vs \ and nat
we our ſelues.

We are hys people and the floc
ke of hys pasture \ entre his gates
in confeſſion \ hys courte with
hymnes \ to magnify him.

Praife hys name for the lorde
is benigne \ his mercy is endles &
hys truthes contynueth in euery
generacyon.

f. iiij

glorp

Mirabiles elationes
maris: mirabilia in al
tis dominus.

Testimenta tua cre
dibilia facta ſunt mi
his. domũ tuũ decet
ſacilitudo dñe in lon
gitudine dierũ.

Gloria patri & filio
ſpiritu ſancto.

Sicut erat in princi
pio & nũc & ſemp & in
ſecula ſeculorum. Amē.

Psalmus. xcix.

Tributate deo ois
terra. ſeruite do
mino in letitia.

Introite in coſpectu
eius: in exultatione.

Scitote qm̃ dñs ipſe
eſt de⁹: ipſe fecit nos
et non ipſi nos.

Populus eius et o
ues paſcuę ei⁹ introi
te portas eius in cõfeſ
ſione: ac r̃ia ei⁹ in him
nis confitemini illi.

Euidate nomẽ eius
qm̃ ſuauiſ eſt dñs / in
eternũ mia eius: & n̄
quem gñatiõe & gñati
onem veritas eius.

Gloria patri & filio &
spiritui sancto.

Sicut erat in princi-
pio & nunc & semper ac
Psalm. lxx.

Deus deus me-
us: ad te de lu-
ce vigilo.

Statuit in te anima mea
quoniam multipliciter tibi
caro mea.

In terra deserta iuxta
& in aquosa illic in secreto
apparui tibi. ut vider-
e virtutem tuam et glo-
riam tuam.

Quoniam melior est misericordia
tua super vitas labia
mea laudabunt te:

Sicut benedixisti semini vita
mea: & in nomine tuo le-
uabo manus meas.

Sicut adipe & pingue
dine repleat anima mea:
& labijs exultationis
laudabit os meum.

Sicut memorem fui tui
super gratiam meam: & in ma-
nitibus meditator: & te
quia facti adiutor me.

Magnus of

Gloria be to the father to y son
and to the holy Ghoste. As it
was in the beginning as it is
nowe and euer shalbe. So be it.

The. lxx. Psalm.

God thou art my god: erly do
I wake after the.

My soule longeth after y in this
thyrsty and wyde wyldernes.

Here shall I beholde the as in
thy secreete holy place: that I may
see thy power and thy glorious
beauty.

For thy mercy is more precy-
ous then thy same lyfe: with my
lyppes I shall prayse the.

Thys shall I magnifye the tho-
roughout al my lyfe: in the pray-
se of thy name I shall lyfte vp my
handes.

Thou shalt satisfye my soule
w fatte delicious meate: wheru-
pon my lyppes shall ioye & my
mouthe shall prayse.

As sone as I shall remembre
my selfe vpon my bed: I shall
thynke vpon the even in the de-
de tyne of the nyght.

For thou verely arte he that bi-
geth me helpe: and I being sture
vnder þ shadowe of thy wyngis
shal triumphe ioyfully \ my soule
cleued vnto the: for thy ryght han-
de susteyned me.

These men that seke my lyfe to
spyl it: shall go downe in to theyr
graues \ men shall dryue them v-
pon þ edge of theyr swordes they
shalbe heuen and cut in to meate
for fowes.

But the kynge shall reioyse in
god and he shall glory that swe-
reth in him \ when foule mouthes
shalbe stopped.

Glorie be to the Father \ to the
Sonne \ and to the holy Ghoste.

As it was at the begynnyng as
it is nowe and euer shalbe.

So mote it be.

The. lvi. Psalme.

God haue mercy vpon vs: &
blesse vs \ let hym shewe hys
face vnto vs \ and haue mercy v-
pon vs.

That thy way may be knownen
euery where in the erthe: and thy
saupnge

Et in belamēto ala-
ti tuar exultabo / ad-
hesit aīa mea post te:
me suscepit dextera
tua.

Ipsi vero in banū q̄
uersit aīam meam / in-
troibunt in inferiōra
terre: tradentur ī ma-
nū gladij partes vul-
pium erunt.

Rex vero letabitur ī
deo laudabuntur oēs
qui tarāt in eo: q̄a ob-
structū est os loquen-
tium iniqua.

Gloria patri et filio
et spiritui sancto.

Sicut erat in princī-
pio & nūc & semp: &c.

Psalmus. lvi.

Deus misere reat
nōrī & bñdicat
nobis: illuminet vultū
suū sup nos & mī-
serereatur nobis.

Ut cognoscam⁹ in
terra viam tuam: in
omnibus gentib⁹ sa-

la tare tuum.

Confiteantur tibi po-
puli deus: confitean-
tur tibi populi oēs.

Estentur et exultēt
gentes: qm̄ iudicas po-
pulos in equitate et
gētes in terra dirigis

Cōfiteant tibi ppli
deus cōfiteātur tibi
ppli oēs: terra dedit
fructum suum.

Benedicat nos de⁹ de
us n̄r b̄ndicat nos de
us: et metuāt eū oēs
fines terre.

Gloria patri et fili
Sicut erat in princī-
pio & nūc & semp. &c.

Benedicite oīa
opa dñi dño:
laudate et super exal-
tate eum in secula.

Benedicite angeli dñi
dño: b̄ndicite celi dño

Benedicite aque oēs
que sup celos sunt dño
mno: b̄ndicite oēs dñi
tutes domini dño.

Benedicite sol et lu-
na domino: benedicite
stelle celi domino.

saunge helthe also all nacpons.

Let al peple make knowleg to
god: let all nacpons confesse the.

Fopfull & glad be all tolke for
thou rulyst people with equite &
orderest all folkes in erthe.

Peple knowlege the to be god
let al nacpons confesse to the & the
erthe may yelde forth her frute.

Blesse vs our god: & all þ inhabi-
te the erth that the uttermost par-
tes therof thou mayst be servd.

Glorie be to þ father to the fō
and to þ holy ghoſte. **A**s it was
in the beginnyng \ as it is now &
euer ſhal be. So be it.

The songe of the thre chuldren.

Praise ye the lorde all his
workes: prayse & extol hym
for euer.

The angelles of the lorde prayse
the lorde: ye heuens loue þ lorde.

The waters al that are aboue he-
uen prayse þ lorde: al þ powers of
the lorde mought prayse þ lorde.

The sonne the mone prayse ye
the lorde: starres of the firmament
loue ye the lorde.

The

The rayne and the dewe prayse
ye the lord: all þy wyndes of god
prayse ye the lord.

Ever & heat magnify ye þy lord
wynter & somer loue ye þy lord.

Moostnes and ye hore frostes
prayse ye the lord: the yse and col
de loue ye the lord.

Use and snowe mought loue þy
lord: nyghtes and dayes prayse
ye the lord.

The lught and darknes mought
prayse the lord: lughtenynges &
cloudes loue ye the lord.

The erthe mought prayse the
lord: loue & extoll hym for ever.

Hylles & Mountaynes prayse
ye the lord: al that spryngeth v-
pon the erthe loue ye the lord.

Ue welles and sprynges prayse
the lord: sees and fodes loue ye
the lord.

Whale fysshes and all that mo-
ueth in the waters prayse ye the
lord: all byrdes of the ayre prayse
the lord.

All brastes both wyld & tame
prayse the lord: ye chyldren of
men

Benedicite ymber et
ros dño: bñdicite ois
spiritus dei domino.

Bñdicite ignis & es-
tus dño: bñdicite fri-
gus et elias domino.

Benedicite rores et
p̃uina dño: bñdicite
gelu et frigus dño.

Bñdicite glacies et
niues dño: benedicite
notes & dies domino

Bñdicite lux & tene-
bre dño: bñdicite ful-
gura et nubes dño.

Bñdicat terra dñm:
laudet & superexaltet
eum in secula.

Benedicite mōtes et
colles dño: benedicite
vniuersa germinantia
in terra domino.

Bñdicite fōres dño:
benedicite maria & fla-
mina domino.

Benedicite cete & o-
nia q̃ mouentur in a-
quis dño bñdicite om-
nes volucres celi dño

Benedicite oēs bes-
tie et pecora domino:
benedicite filij homi-

num domino.

Benedicite israel dñm
laudet et superexal-
tet eum in secula.

Benedicite sacerdotes
dñi domino: bñdicite
serui domini domino.

Benedicite spūs & aīe
iustorum dño bñdici-
te sancti et humiles
corde domino.

Benedicite anania aza-
ria misael dño: lauba-
te et superexaltate eū
in secula.

Benedicamus patrē &
filiū cum sancto spū:
laudemus & superal-
temus eum in secula.

Benedictus es dñe
in firmamēto celi: lau-
dabilis & gloriosus &
superexaltatus ī secula

Psalmus. cx. vij

Laudate dñm
de celis lauda-
te eum in excelsis.

Laudate eū oēs an-
geli eius: laudate eū
oēs virtutes eius.

Laudate eū sol et lu-
na laudate eū oēs stel-
le et lumen.

Laudate eū celi celo

Mattins of

men loue the lord.

Israell prayse thou the lord: lo-
ue him and extol him for euer.

Ye mynisters of the lord pray-
se the lord: ye seruautes of the
lord loue the lord.

Ye spirites and soules of ryght-
wysse men loue the lord: ye holp
and meke in herte prayse y lord.

Anania\ Azaria\ Misael pray-
se ye the lord: loue & extoll hym
for euer.

Blesse we the father y son with
the holy ghost prayse we hym &
serue we hym withouten ende.

O lord thou art blessyd and
praysed in the firmament of he-
uen\ thou arte prayse worthy\ glo-
rious and magnified\ worlde wit-
hout ende.

Prayse the lord ye heuenly
myndes: prayse ye hym all
that are aboue.

Prayse him all angels: praise hi
al his hostes roude aboute him.

Prayse him sone & mone: prayse
him al bryght & shyning starres.

Prayse hi y most hyghest heuen
& ye

pe waters þ̄ are aboue þ̄ heuē.

Praise ye the name of the lord
for he made and created all thynges
with a worde.

And hath made them to stande
faste in to the worlde of wordis:
he hath gauen them a lawe whiche
they breake not.

Praise þ̄ lord al creatures of þ̄
erth: dragons & all depe waters.

Ever\hable\snowe\pse\stormp
wvndes doig his cōmaūdement.

Mountayns & all hōghe hylles:
frutful trees\and al cedres.

All wylde beastes and tame: al
thynges that crepe\and fetherde
foules.

Kynges of the erthe and all peo-
ple: prynces and all rulers of the
erthe.

Synge men and maydens \ ol-
de men and yonge praise the na-
me of the lord: for it is only exal-
tyd ouer erth and heuen.

The knowledgyng of hym is
aboue heuen & erth: and he hath
enhaūced þ̄ hōrne of his people.

He is glōry to all sapntes to the
son-

rū & aque q̄ sup celos
sūt laudēt noīnē dñi.

Quia ipse dixit & fac-
ta sunt. ipse mādauit
et creata sunt.

Statuit ea in eternū
et in seculū seculi: p̄-
ceptum posuit et non
p̄teribit.

Laudate dominum
de terra: dracones et
omnes abissi.

Ignis grado nix gla-
cies spūs p̄cellarū q̄
faciunt verbum eius.

Mōtes & oēs colles:
ligna fructifera et om-
nes cedri.

Bestie & vniuersa pe-
cora: serpentes & vo-
lucres pennate.

Reges terre et oēs
populi: principes & o-
nes iudices terre.

Iuvenes & virgines
senes cū iuniorib⁹ lau-
dent nomē dñi: q̄a ex-
altatū est nomen eius
solius.

Confessio eius sup
celū & terrā & exalta-
uit coram populi sui.

Hominis omnib⁹ scē

Matyns of

his el: filijs israel po- sonnes of Israell and to them
pulo appropinquanti sibi calle to hym.

Psalms. clir.

The. clir. Psalme.

Quintate dñi ocā
ticum nouum
laus eius in ecclesia.
sanctorum.

Exultet israel in eo
et fecit ei: a filiū lion.
exultent in rege suo.

Laudent nomē eius
in choro: in tympano et
psalterio psallant ei.

Quia bene placitū
est dñi in populo suo
et exaltauit mansue-
tos in salutem.

Exultabunt sancti i
gloria: letabuntur in
cubilibus suis.

Exultationes dei in
gutturē eor: a gladij
āciptes i manib⁹ eor.

Ad faciendā vindic-
tā in nationibus: in-
crepatōes in populis

Ad alligādos reges
eorū in compedibus:
et nobiles eorum in
manicis ferreis.

Ut faciāt in eis iu-
diciū conscriptū: glo-

Singye ye to the lord with a
newe dytie. hys prayse shal
be in the congregacyon of y holy.

Israell shall reioyse in hys ma-
ker: and the citezens of Syon in
theyr kyng.

Give prayse to hys name with
trompet: syngye ye vnto hym with
taberet and harpe.

For the lord well pleased with
hys people: shall exalte ioulynes
with his helpe.

Sayntes shal reioyse euen from
theyr hertes: and the nobles shall
triumphe in theyr couches.

They shall exalte god in theyr
voyces: and in theyr handes two
edged swerdes.

To take vengeance vpon the
gentyles: & to correct the people.

To bynde theyr kyngis in chap-
nes: and theyr mooste noble rulers
in fetters of perit.

Do execute iudgement among
thē as it is written: this glorie
shal be

our Lady.

Ps. xlviii

shalbe vnto al þ are his sayntes.
Glorie be to the father to the son
to the holy ghoſte. As it was
in the begynnynge as it is nowe
and euer ſhalbe. So be it.

The. c. l. Psalm.

Prayſe ye þ lord in his ſayn-
tes prayſe ye hym that rep-
neth in the firmament the ſeate
of hys power.

Prayſe hym for hys ſtrengthe:
prayſe hym for almyghtynes.

Prayſe hym with ſounde of trō-
petes: prayſe vnto hym with lutes
and harpes.

Prayſe hym with tympany and
taberet: prayſe hym with organs
and pypes.

Prayſe hym with ſofte claricim-
bales: prayſe hym with loude cla-
ricimbales what ſoeuer thyng is
endued with ſpिरितe: let it prayſe
the lord.

Glorie be to the father to þ ſon
and to the holy ghoſte. As it
was at the begynnynge as it is
nowe and euer ſhalbe. So be it.

The anthem. Rom. iii.

The

ria hec eſt omnib⁹ ſac-
tis eius. Gloria pa-
tri et filio et ſpiri. sc.
Sicut erat in princē-
pio & nūc & ſemp. 7c.

Psalmus cl.

Laudate dñm ī
ſacris ei⁹: lau-
date eum in ſtrumentis
virtutis eius.

Laudate eū in ſtru-
tibus ei⁹: laudate eū
ſecundū multitudinē
magnitudinis eius.

Laudate eum in ſo-
no tube: laudate eū in
pſalterio et cithera.

Laudate eū in tim-
pano & choro: laudate
eū i cordis et organo.

Laudate eū in cym-
balis bñſonantib⁹: lau-
date eū in cymbalis in-
ſtrumentis oīs ſpiritus
laudet dominum.

Gloria patri & filio
et ſpiritus ſancto.

Sicut erat in princē-
pio & nūc & ſemp & in
ſecula ſeculorū. Amē

And murther

maria

Gloria

Matins of

The hyghest prayse and gre-
test glory that we maye ge-
ue to god: is to beleue his promp-
se: and to verifie it with oore fai-
the which faith he geueth vs al-
so, that we mought be leue oore
synnes to be forgeuen in christes
bloude.

Eph. 2.

Gratia enim estis sal-
tati per fidem et hoc
non ex vobis. Dei e-
nim donum est non ex
operibus / ut ne quis
gloriatur.

The chapter.

Eph. 2.

Capitulum.

By grace are ye made saue
thorowe faith and that not
of power selues: for it is the gifte
of god and comethe not of wor-
kes lest eny mā shulde boste hym
selue of his owne deades.

Thanks be to god.

The hymne.

Praise ye the lorde omnipo-
tēt Which thorow his benig-
nite. His moste deare sonne hath
to vs sct. To dye for oore iniquite.
We were his cruel ennemys.
Subiecte for oore transgression.
How be it in Christe fire we oore
eyes. whiche is oore satisfaction.
Glory be to the trinite
The father, sōne, & spirite liuynge
which

our Lady.

For. xlii

Which are one god & personnes
thre To whō be prayse with oute
endinge. Vers. What & yf we he-
re suffice with Christe? Then shall
we be glorified to gyther with
him in heauen.

Romans in the. viii.

There foloweth the songe of Ja-
chary the preste saint Johan
baptistes father.

Benedictus.

Blessyd be the lorde God of
Israel: for he hath gracious-
ly visited and redemed his people

He hath set up ower myghty-
helthe: in the house of David his
his ieruant.

Accordynge to his promyses: by
the mouthes of his holy prophe-
thes of a longe tyme passe.

Promysinge that we shulde be
preserued from our enemies: and
fro the handes of al thē y hate vs.

That we wolde thus vse and de-
clare his ryche mercy to ward
our fathers: remembrynge hys
holy promyses.

And also to performe hys othe
whiche

Coloss.

Benedict⁹ dñs
deus israel: q̄a
bilitauit & fecit redēp-
tionem plebis sue.

Et erexit cornu salu-
tis nobis: i domo Da-
uid pueri sui.

Sicut locutus est p-
os scōzū: q̄a in seculis
sunt pphetarum ei⁹.

Salutem ex inimicis
nostris: & de manu o-
mnū qui oderant nos.

Ad faciendā miam
cum patribus nostris
et memorati testamē-
ti sui sancti.

Iurandum q̄ iur-

Matyns of

jurauit ad Abraham
patrem nostrum: da-
turum se nobis.

Ut sine timore de
manu inimicorum no-
strorum liberati. serui
amici illi.

In sanctitate & iusti-
tia corā ipso: omnib⁹
diebus nostris.

Et tu puer prophe-
ta altissimi vocaberis
præbis enim ante fa-
ciem dñi parare vias
eius.

Ad dādam scientiā
salutis plebi eius: in
remissionem peccato-
rum eorum.

Per viscera miseri-
cordie dei nostri: in quibus
visitauit nos oriens
alto.

Illuminare his q̄ in
tenebris et in umbra:
mortis sedebant: dñi-
genos pedes n̄os i
viā pacis.

Gloria patri et filio:
et spiritui sancto.

whiche he swore to Abraham our
father: and promised hym selfe to
giue it vs.

So that without feare \ we deli-
uered from the handes of our ene-
mies: myght serue and honour
hym.

In holynes and ryghtwysnes
before hym all dayes of our lyfe.

And thou (my chyld) shalt be cal-
led the prophete of the moste hy-
ghest: for thou shalt go before the
face of the lord to prepare hys
wayes.

To giue knoweledge of the sa-
uynge helthe to his people \ thorou-
ghe y forgouenes of theyr synnes

The whiche cometh throughe
the aboundaunt mercy and good-
nes of our god: by the which he ha-
th thus graciously looked vp on
vs \ spryngyng frome aboue.

To giue lycht to thē that haue
sotte in darcknes \ and in the sha-
dowe of death: to directe our fete
in to the way of peace.

Glorie be to the father \ to the sō
and to the holy ghoſte. **A**s it
was

was in the begynnyng \ as it is
now and euer shalbe. Do mote it

Sicut erat in p[ri]ncipio
et n[un]c & semp[er] & in
secula seculorum. añ.

The anthem.

If that mouethe vs to praye
hath alredy graunted vs o-
uer askynge if we asked in faith
which saith. All thinges what so
euer ye shall aske my father in yo-
wer prayer with the belefe: ye shall
receyue them. *Veru.* Father heare
ouer prayer. *Ref.* And make vs
to aske of the in faith. Amen.

Gloria
in excelsis
Deo
in gloria
et in

et in

et in

Gratias.

O God almyghty \ ouer mer-
full father which hast so exce-
dingly loued vs thy chosen chil-
derne: that thou woldest wete sa-
fe to geue vs thy only and welbe-
loued sonne Iesu Christ ouer sa-
uioure to suffice deche for our syn-
nes: so that all that thus beleue
in hym myght not perishe \ but
haue lyfe euerlastinge: we besee-
che the for thy abundant mer-
cy \ and for that inestimable lo-
ue \ whiche thou bareste to thy
sonne Christ ouer sauioure \ ge-
ue vs of thy grace \ and power thy

Comme not

G. 9

fauour

Matyns of
 fauour into ouer hartes\that we
 maye beleue\scale & knowe per-
 fully that thou oylarte ouer god
 ouer father and to vs an almygh-
 ty helper\ deliuerer\and a saui-
 our frome sinne\frome al þe deue-
 leth powers of hell\of this worl-
 de\and frome deathe\and that by
 thy sone ouer lorde Iesu Christe.

De sancto spū. añ.
Ueni sancte spiritus
 reple tuorum corda si-
 delium: et tui ad omnes
 in eis ignem accende.

C of the holy ghost. añ.



A Come holy
 spirit of
 god\inspire þe har-
 tes of the that be-
 leue in the. And
 kindle in the the
 fire of thy loue.

Oratio. Emitte spi-
 ritum tuum et creabun-
 tur. **Et renoua-
 bis faciem terre.**

Oratio.

Deus qui cor-
 da fidelium sancti
 spiritus illustratione do-
 culisti\do nobis in eo-
 dem spiritu recta sage-
 re et de ceteris semper fac

they shall reuiue. **The answer.**
 And the face of the erth\shall re-
 newe belue. Let vs praye.

O God\ which hast instructyd
 the hartes of faythful by the
 inspiration of the holy ghost.
 vouchsaue þe we in the same spiri-
 te may saouer the truche. And
 euer-

our Lady.

Fo. li

euermore to reioyse in hys ho- ta consolatione gande
ly consolacion. By Christ our re Per Christum do-
lorde. So be it. minū nostrum. Amē.

C Of the holy trinite. Anty.



Delpuer vs
saue vs
iustifie vs \ **C**
blessed Trinite
Ver. The lordes
name be bles-
sid al other be-
fore. Frome
thys tyme forth

De scā trinitate. añ.

Libera nos / salua
nos / iustifica nos. **O**
beata trinitas. **S**it
nomen domini bene-
dictū. **E**x hoc nūc
& vsq; in seculum.

and euer more. Let vs pray.

Almyghty and euerlestyng
God which hast grauntyd
to vs thy seruañtes thorough the cō-
fession of the true saythe for to ac-
knowledge the glory of the eter-
nall Trinite. And in the power
of maiestie for to honour the vni-
te. We beseeche the that thorough
our stedfastnes in the same saythe
we may al wayes be defendyd
from al aduersytes \ wherin thou
doist raigne our god \ worlde wit-
hout ende. Amen.

Oratio.

Omnipotēt sem-
piternē de⁹ qui
debisti nobis familiis
tuis in confessione ve-
re fidei eterne trinita-
tis gloriā agnoscere /
et in potentia maiesta-
tis adorare unitatem
quiescimus ut eiusdē
fidei firmitate ab oī-
bus semp maniamur
aduersis In qua vis-
tis te regnas deus.
Per oīa scēla scēlorū.

G. iij

C Of

O De fācta cruce. añ.
 Nos aut gloriari o-
 portet in cruce dñi no-
 stri Iesu Christi. R.
 Dis terra edoret te
 de⁹ et psallet tibi. R.
 Psalmū dicat nomi-
 ni tuo.
 Her the crosse is vn-
 derstonde cryst hi self.

Matynes of Of the holy crosse



U Erly we
 oughte to
 relospe in y cros-
 se of our lord
 Iesu Christ.

The versicle:
 All y erth wor-
 shypeth the lord
 de. Respō. And

prayseth hys name with one ac-
 corde. Let as pray.

O Deus qui sanc-
 tā crucē tuam
 ascendisti a mūdi tene-
 bras illuminasti: tu
 corda & corpora nra
 per virtutē sancte cru-
 cis illuminare visita-
 re: & confortare digna-
 re Qui vivis & reg-
 nas de⁹ Per oīa secu-
 la seculorū. Amen.

Inter natos mulier
 non surrexit maior to
 hanc baptista. R.
 fuit homo missus a
 deo. R.
 Cui nomen erat Io-
 hannes.

O God whiche haste ascendyd
 thy mosse holy crosse. And
 hast gyven lyghte to the darcke-
 nes of the worlde \ vouchesaufe
 thou by the vertue of y holy crosse
 to illumyne \ visite \ and comforte
 both our hartes and bodyes. By
 Christe our lorde.



O Of saynt Jo-
 hn Baptiste. añ
 Amongste the
 sonnis of womē
 there hathe nat-
 yren a greater
 than John Bap-
 tiste.

The

The verspele.

From god there was a man sent.

The answoere.

Whose name was Iohan vera-
ment.

Let vs pray.

O lorde defende vs alway thow
roughe the continuall soco-
urs of Daynt Iohan Baptiste
for the more feare that we be the
more nede we haue to be releuyd
with necessarie prayours. By
Christe our lorde. So be it.



Betre the
Apostle &
Paule the doc-
tour of the gen-
tols they (good
lorde) haue tau-
ght vs thy lawe

The verspele.

In all the erth
theyr voyce dyd
sounde. **T**he answer. And in p
coffes of the worlde rounde.

Let vs pray.

O God \ whose ryght hande
dyd lifte vp blessyd Peter

G. iij

the

Oremus.

Propterea nos
dñe sãcti iohã
nis baptiste tuere pũ
dũs & quãto fragilio-
res sum? tãto magis
necessariũ attolle sub
fragũs. Per dñm no-
strũ iesũ christũ filiũ
tuũ. Qui tecũ vltĩ.

De sanctis petro et
paulo. añ.

Petrus apostolus &
paulus doctor gentiũ
ipũ nos docuerunt le-
gem tuã dñe. Glus.
In omnẽ terram ex-
iit sonus eorum. Et.
Et in fines orbis ter-
re verba eorum.

Oremus:

Deus cui⁹ dex-
tera bñ.ã petra

Matins of

apostoli ambulante i
fluctibus ne mergere
tur erexit. & coaposto
lum eius paulu tertio
nafragante de pfun
do pelagi liberauit: ex
audi nos propitius ut
p passionē tuā eterni
tatis gloriā consequa
mur. Qui vivis & reg
nas deus. Per oia se
cula seculorū. Amen.

De sancto Andrea. an
Andreas christi fa
mitus dignus deo apo
stolus / germanus pe
tri & in passione socius.

Versus.

Dilexit andream dominus
in odorem suavitatis.
Oramus.

Quiatem tuā
domine suppliciter
exoramus: ut sicut eccle
sie tue beatus andreas
apostolus tuus extitit
predicator & rector / ita
apud te sit pro nobis pro
petuus intercessor.

Per dominum nostrum Iesum.
De sancto iohanne
euangelista. an.

the apostle walking among the
waues of water \ for to saue him
from drownynge \ and deliuerp:
dest his felow the Apostle Paule
after thre dayes sayleng from the
depe of the see \ here vs merciful
ly \ and graunt \ that through the
merites of thy passyon \ we may
obtaine the glorie euerlastynge.
By Christe our lord. So be it.

C Of saynt Andrew. Antp.

Andrew was the seruaunt of
Christ \ goddes worthy apostle \
the brother of Peter \ and his felo
we in passyon.

C The versicle.

The lord louyd Andrew hys
seruaunte. **C** The aunswere.

With a saueur sweet and plasunt.

Ordre \ we hōbly besech thy
maiestye \ that lyke as holy
Andrew thy apostle was true
prechour & prelate of thy church.
so let him be a continuall peticio
ner for vs vnto the. By Christe
our lord. So be it.

C Of saynt Iohn euangel. an.

This



This is the
same Iohn
whiche leyd v.
pon the breste of
the lordc in hys
laste souper. Ver
sus. Greatly to
be prayd is Jo
han the Euange
list.

Respon For he leyd on the
breste of Iesu Christe. Let vs pray
we beseeche the \ lordc of thy
benygnyte to glorifye thy
faythful churche \ that it beynge il
lumined with the teachynges of
blessyd saynt Iohan thy apostle &
euangelyst \ may atayne y reward
des euerlastyng. By Christe our
lorde. So be it.

C of saynt Laurence. Antp.



Saynt Lau
rence y De
acon dyd wor
ke a good wor
ke for by vertue
of the holy cros
se he gaue sight
to the blinde.

G. v. Ver:

Iste est iohannes: q
supra pectus dñi in ce
na recubuit: beatus apo
stolus cui reuelata sūt
secreta caeli. Val
de honorandus est bea
tus iohannes euangelista
R. Qui supra pectus
dñi in cena recubuit.

Oramus.

Eccliam tuā
fidele qsumus
dñe benignus illustra:
re beatoanis apostoli
li tui & euangelice il
luminata doctrinis /
ad dona pmerat sem
piterna. Per christū
dñm nostrum. Amē.

De scto laurentio. an
Nentia laurentius bo
nū opus operatus est
q per signū sctae cru
cis cecos illuminauit.
Dispersit dedit pau
peribus. R. Iustitia
eius manet in seculū
fecit. Oramus.

our Lady:

Fo. liii

Tempnysse hys commemoracion
that coude fynde in his harte to
pray for hys persecutours vnto
our lorde Iesu Christe. Amen.

C Of Mary Magdalene. an.



Mary Mag
dalen dyd
anoynte the fete
of Iesu and dyd
 wype them with
the herps of her
hed And y hou-
se was persu-
myd with the sa-

uour of the oymntment. **Versus.**
Many synnes were forgiuen her
Responso. By cause her loue
was intier.

Graunt vnto vs \ most mer-
cyfull father that lyke as
blessyd Marye Magdalen ob-
tayne pardon of her offence
thorough the loue that she bare
to thy only begotten sone aboue
al thingis \ euen so thorough thy
mercy let purchase vs here y bles-
se euerlastyng. By Christe.

C Of saynt Margarete. an.

Saynte

nostru Iesu christu a-
liu tuu. Qui tecu. et

C De sancta Maria
Magdalena. an.

Maria ergo bruct pe-
des Iesu & extersit ea
pilis capitis suis: do-
mus impleta est ex o-
dore & nguenti. **V.** Di-
missa sunt ei peccata
multa. **R.** Quoniam
dilexit multu. **Oremus**

Regire nobis
clementissime pa-
ter vt sicut beata ma-
ria magdalena brige-
nitia cui sup oia dili-
gendo suorū obtinuit
venia peccatorū: ita
nobis apud tuā mise-
ricordia sempuerna
beatitudinem.

**Per eundem xpm dñm
nostrum. Amen.**

Erat autē Margare
ta annozū quindecim
cum ab impio olibzio
traderetur in carcerē.
D. Specie tua & pul-
chritudine tua. R.
Intēde prospere p-
cedere et regna.

Oratio.



Mynte
Mar-
garete
was but .xv. ye-
res olde when
she was caste in
to pryson by y
cruell tyrante
Olibrius. v.

For thy beautie and colour the-
ne.

The answer.

Procede prosperously and be a
queene.

Let vs pray.

D Eus q̄ beatā
virginē mar-
gare tam ad celos per
martiriū palmā veni-
te fecisti: cōcede nobis
quesum? vt eius crē-
pla sequentes ad te p-
tingere mereamur.

Per Christum. R.
De sanctis quozū reli-
quie continētur i vni-
uersali ecclesia. añ.

O mnes sancti & elec-
ti dei nostri ante deū
memorāmini: vt be-
stis precibus adiuti
mereamur vobis ad-
iungi.

O God that hast caused the blessed
virgin Margarete to obta-
ne here through y crowne of mar-
tyrdom graunt we beseeche the y
by the folowynge of her examples
we may deserue to appoche vnto
the. By Christ our.

Of the sayntes whose reliques
remayne in the holy churche.

The anthem.

All ye blessed sayntes & electe
seruaūtes of god haue vs in remē-
braunce before god & y thorough
helpe of your prayers we may de-
serue to be assocate with you.

The

The versicle.

Reioyse in the lord you that be
iustified. **The answer.**

And all you that in harte be rec-
tified. **Let vs prayse.**

We beseeche the good lord &
thou being pleased with the
prayers of all thyne holy saintes
wylte graunt vs pardon of our
defautes and geue vs perpetuall
remedy therfore. **By Christ our**
lord. Amen,

For peace. The anthem.

Lorde sende vs peace in our ty-
me for there is none other y^e fyg-
teth for vs but only thou lord
god. **The versicle.**

Lord sende peace thorough thy
vertue. **The answer.**

And greates aboundance in euery
countre. **Let vs pray.**

O God from whom all holy
desires al good counselles
and all iuste workes do procede
geue vnto vs the same peace whi-
che the worlde can nat geue that
our hartes beynge obedient to thy
comaundmentes and the feare
of our

versus. Letamini in
dnos exultate iustis

Et gloriamini oēs
recti corde. Versus.

Omnium sācto-
rum iuorū quesu-
mus dñe intercessione
placatus et veniā no-
bis delictorū nostrorū
tribue: et remedia sep-
terna cōcede. Per eū
dē xpm dñm nostrū
Amen.

De pace. an.
Pa pācē dñe in die-
bus nēis: qā non est
alius q̄ pugnet p no-
bis nisi tu de⁹ nē. v.
Dñe fiat pax in d-
tute tua. Et abundā-
tia i turrib⁹ tuis. oze.

Deus a q̄ scā
deliberia recta
cōsilia et iusta sū: ope-
ra da seruis tuis illā
quā mund⁹ dare non
potest pācē: ut a cor-
da nēa mandatis tu-
is dedita et hostium
sublata formidine: tē-

poza sint tua plectio
ne trāquilla. Per eū-
dē dñm nostrū. Amē.
Benedicamus domi-
no. Deo gratias.

Ad matutinas.
de cruce.

Patris sapientia
veritas diui-
na. Deus homo cap-
tus est hora matutina
A notis discipulis ei
so derelictus. A iude-
is venditus traditus
et affligus.

Oratio. Adoramus te
criste & bñdicim⁹ tibi
Q̄m̄a p̄ s̄c̄ā cruce
te m̄ā redemisti mūdū

Oratio.
Dñe Iesu christe
filii dei diuit po-
ne passionē crucem &
mortē tuā inter iudici

Matins of
of our enemyes taken away our
tyme may be peasyble throughe
thy proteccion. In Christe our
lo:de. Amen. Blesse we the lord
Thanke we god.

Matins of the crosse.



M that is the greate
profounde sapience.
And dūyne trueth
of the father on hye
which for mōkynde
of his beueuolence

hym selfe hath made both
god and man iointely

Was solde and bought by
the Jewys trayterously

And aboute mydnyght per-
turbd and taken

And of hys dysciples and
forsaken.

The verbyle.
We worshyp the Christe w̄ pray-
se and benedycyon.

The answer.
For thou redempst the worlde
from al affliction. Let vs pray.

Lorde Iesu Christe \ son of
the liuing god \ set thine ho-
ly passyon \ crosse and deathe be-
tweene

twene thy iudgemēt and our sou-
les\bothe nowe and at the houre
of our death\and moreouer vou-
chsaufe to graūt\unto the liuing
mercy and grace to thy holy chur-
che peace and concord\and to vs
poore sinners lyfe & ioye euerla-
sting. Whiche liuest and raggest
god with the father & y^e holy gho-
st\worlde without ende. Amen.

The glorious passion of our
lord Iesu Christ\deliuer vs from
sorrow and heuynes and bring vs
to the ioyes of paradysse. Amen.

There foloweth prime and
houres of our Lady.



O God bēde
thy self to
my helpe.

Orde haſt y^e
to helpe me.

Glorie be to y^e
father to the son
and to the holy
ghoste.

As it was in the beginning\as
it is nowe and euer ſhalbe. Amē.
Preſe pe the lord.

The

nm tuū et aīas nēas
nūc et in hora mortis
noſtre. Et largiri dig-
neris vniū mīam et
gratiam defūctis re-
quē ecclēſie tue ſāde
pacē & concordā\ano-
bis peccatorib^{us} vitā
et gloriā ſempiternā.
Qui vīvis & regnas
cū deo patre in vni-
tate ſpūs ſctī de^o. Per
oīa ſēla ſeculorū. Amē.
Glorioſa paſſio dñi
noſtri iēſu chriſti eru-
at nos a doloze trīſti.
et pducāt nos ad gau-
dia paradī. Amen.

Qus i adiuto-
rū meū intē de

Domine ad adiutū
dūm me ſeſtina.

Gloria patri & filio &
ſpīritui ſancto.

Sicut erat in princī-
pio & nūc & ſemp & in
ſecula ſeculorū. Amē.

Hymnus.

Ant creator
seruus mens
tes tuorum visita im-
ple superba gratia q̄
tu creasti peccata.

Memento salutis auc-
tor quod nostri quon-
dam corporis / ex illi-
bata virgine nascēdo
formam sumpseris.

Gloria tibi domine /
qui natus es de virgi-
ni / cum patre et sanc-
to spiritu in sempiter-
na secula. Amen.
an. O admirabile.

Psalmus. lvi.

Deus in nomi-
ne tuo saluā
me fac: et in virtute
tua iudica me.

Deus exaudi oratio-
nē meā: auribus pec-
pe verba oris mei.

Quā alieni insurre-
rūt aduersū me & for-
tes q̄luerūt animā meā
& non profuerūt deū
ante conspectū suum.

*Matins of
The hymne.*

Om holy ghoste \ O crea-
tour eternall.

In our mindis to make visitaciō
And fullfill þ w grace supernall
Our hartes þ be of thy creatiō.

Remember lord \ author of sal-
uaciō

That sūtyne \ of a virgin pure w-
out helpe of manns operaciō.
Thou tokest vpon the \ oure fray-
le nature

Glorie to the lord \ of myghtis
most That of a virgin chaste \ was
borne **G**lorie to the father and the
holy ghoste.

To the be prayſing \ for euermore
Antp. O wonderfull chaunge.

The. liii. Psalm.

God \ for thy namys sake saue
me \ and deliuer me by thy
power.

Oh god here my prayer \ giue
care vnto þ wordis of my mouth

For straunge enemies are rylē
agaynst me: and cruell tyrants
tes hauing no respecte vnto god
like my lyfe.

But

But to god bringeth me helpe
the lord sustayneth my soule.

He shall requite puel vnto my
enemys and for hys trouthis sa
ke destroye them.

Lillongly therfore shall I sacri
fye vnto the: and shall prayse thy
name oh lord for it is good.

For he hath deliuered me out
of all tribulacyon so that nowe
myne eye seeth her plesure vpon
myne enemys.

Glorie be to the father to the so
and to the holy ghoſte. **A**s it
was in the begynnyng as it is
nowe and euer shalbe. So be it.

The. cxvi. Psalme.

Praise ye the lord all gen
tylles: loue hym also all na
tyons.

For hys mercyable goodnes is
encreased more and more toward
vs: and hys faythfulnes endu
reth for euer.

Glorie be to the father to y son
and to y holy ghoſte. **A**s it was
in the begynnyng as it is nowe
and euer shalbe. So be it.

v

Thanke

Ecce enim deus adius
uat me: et dominus suscep
tor est anime mee.

Auerte mala inimi
cis meis: et in veritate
tua disperde illos.

Voluntaria sacrifici
abo tibi: et confitebor
nomini tuo domine quo
niam bonum est.

Quia ex omni tribulatio
ne eripuisti me: et super
inimicos meos despe
xit oculus meus.

Gloria patri et filio
et spiritui sancto.

Sicut erat in princi
pio et nunc et semper: in
secula seculorum. Amen.

Psalmus. cxvi.

Laudate dominum
omnes gentes: lau
date eum omnes populi.

Quia confirmata est
super nos misericordia eius. et
veritas domini ma
net in eternum.

Gloria patri et filio:
Sicut erat in princi
pio et nunc et semper: in
secula seculorum.

Anditemini
dño qm̃ bon⁹
quoniam in seculum
misericordia eius.

Dicat nūc israel qm̃
bonus: quoniam in secu-
lum misericordia ei⁹.

Dicat nūc dom⁹ as-
ron qm̃ in seculum mi-
sericordia ei⁹. **D**icat

nūc oēs q̃ timēt dñm:
qm̃ in seculū mīa ei⁹.

De tribulatione in-
uocant dñm: & exaudi-
uit me i latitudine dñs.

Dñs michi adiutor
nō timebo quid faciat
michi homo.

Dñs michi adiutor
et ego despiciam in-
imicos meos.

Bonū est cōfīdere i
domino: quam cōfī-
dere in homine.

Bonū est sperare in
domino: quā sperare
in principibus.

Oēs gentes circū-
erūt me: & in noīe dñi
quia vltus sū in eos.

Atrēdantes circū-
dederūt me. & in noīe
dñi qā vlt⁹ sū in eos.

Atrēdederūt me &

Thank ye the lorde \ for
hys euerlasting goodnes
and mercy.

Let Israell preache forth hys e-
uerlasting goodnes.

The famly of Marō allso mow-
gh preache his perpetuall good-
nes.

Whole fere ỹ lorde \ let thē (nes)
preche his goodnes euerlasting.

Out of my greuouse distresse cal-
led I vpon the lorde \ & the lorde
harde me \ & dyd set me at liberty.

The lorde is with me \ I shall
nat feare what soeuer man \ may
do to me.

The lorde is my helper \ wherefo-
re I set nought by my enunies.

Better it is to truste in the lorde
then in men.

Better is it to truste in the lorde
then in princes.

Let all nacpons stande aboue
me \ and yet in the name of the
lorde shall I destroy them.

Let them cōpasse and close me
in: & yet in the lordes name shall
I sle them.

Let them flee aboute me lyke
bees \

bees\ & enforce to consume me as
doth fyre thozres\ & yet in þ name
of the lorde\ that I vanquyche the

Let them cast me downe with
neuer so great violence: and yet
the lorde wll helpe me.

The strenght and substance of
the dyte of my songe is the lorde
and he him selfe is my helthe.

The noyse of myrthe and helth
is in the tabernacles of the iuste
for the ryghthande of the lorde
hath gotten the victory.

The moſte hyghe ryghthande
of þ lorde\ the ryghthande of the
lorde obtayneth the triumphe.

O wolde god I myght nat dye
but loue: that I myght magnifie
the workes of the lorde.

Let þ lorde correcte & chastise
me\ but nat deliuer me to deth.

Open me the gate of rightwylse
nes that I might go thorowe it
and loue the lorde.

For this is þ gate of the lorde:
the rightwylse go in thorowe it.

I thanke þ\ for þ haste herd me
& arte become my sauynge helth.

v.ij

The

cut apes / & exercerunt
me ſicut ignis in ſpi-
ritibus: & in nomine dñi quia
vltus ſum in eos.

Impoſſus coeſſe ſc̃i
ut caderem: & domin⁹
ſaſcepit me.

Fortitudo mea et
laus mea dñs: & ſac-
tus eſt mihi in ſalutē

Per exultationis &
ſalutis: in tabernacu-
culis iuſtorum.

Dextera dñi fecit v-
tutē / dextera dñi exal-
tauit me: dextera do-
mini fecit virtutem.

Nō moriar ſed tui⁹
& enarrabo opera dñi

Castigās caſtigauit
me dominus: & morte
non tradidit me.

Aperite michi por-
tas iuſtitie & ingreſſ⁹
in eas cōfitebor dño:
hec porta dñi iuſti in-
trabunt in eam.

Cōfitebor tibi dñe
qñ exauდიſti me: & ſac-
tus es mihi in ſalutē.

Matynes of

Depose que re. pba-
uerit edificantes: hic
factus est i caput aguli

Adno factum est istud
et est mirabile in oculis
nostris.

Hec est dies quam fe-
cit dñs: exultemus et
letemur in ea.

O dñe saluati me fac/
o dñe bene prosperare:
benedictus qui venit
in nomine domini.

Benedictus vobis
de domo dñi: deus do-
minus illuminavit nobis

Constitu te dñe solē
nem in cōdēsis: usque
ad cornu altaris.

Deus meus es tu
cōfitebor tibi: dñe me-
us es tu et exaltabo te.

Confitebor tibi dñe
qñ exaudisti me & fac-
tus es mihi in salutē

Cōfitemini dño qñ
bonus: quoniam in se-
culū misericordia ei.

To stone whiche the bylders re-
fected: is couched to close vp the
toppe of the corner pinnacle.

And thys is doue thorowe the
lord: & it is a myracle i our eyes.

This is the day whiche the lor-
de hath made \ let vs be mery &
reioyse there in.

Sauē vs lorde we beseeche the
let all thynges now prosper \ lor-
de we pray the.

Oh blessed that he is \ which is
come in the name of the lorde \ we
may well reken you happy and
wyshe you good lucke whiche a-
re in the house of the lorde.

The lorde god mought shyne
vpō vs: adourne ye thys feste day
with bowes and flowers \ euen
vp vnto the corners of the auter

Thou art my god \ and I thanke
the \ thou arte my god \ whome
I extoll.

Thanke ye the lorde for hys e-
uerlastyng goodnes and mercy.

Glorie be to the father to the son
and to the holy goste. As it was
at the begynnyng as it is. &c.

The

The anthem.

O wonderfull exchange. The creatour of mankynde takynge vpon hym a luyng body hathe vouchsaued to be borne of a virgin. And he beyng made man withoute sede of man \ hath committed vnto vs his godhed.

I haue sought reste in all places \ but I wyll dwell in the herptage of the lord \ for so the maker of all thynges hath bothe sayde and commaundyd me \ and he that creatyd me hath restyd in my tabernacle.

Thanke we god. *Respon.* Haple Mary full of grace \ our lord is with the. Haple Mary full of grace \ our lord is with the. *Versus.*

Blessed be þ among womē and blessed be the frute of thy wombe

Our lord is with the. Glor be to the father \ to the son \ and to þ holo ghoſte. Haple Mary ful of grace \ our lord is with the. *V.*

Holy mother of god and virgin perpetuall. *Respon.* Of the is borne the lord celeſtiall. *Forde god*

h. iij here

an. O admirabile cō
merciū creator gñis
humani animatū cor
pus sumēs de v̄gine
nasci dignat⁹ est & p
cedēs homo sine ſen
ne largitus est nobis
ſuam deitatem.

Cantulum.

In oibus requi
ſem queſim & in
hereditate dñi moras
bor: tūc p̄cepit & dixit
michi: creator oim & q
creauit me reſcalt in
tabernaculo meo.

Deo gratias.

R. Ave maria gfa
plena dñs tecū. Ave
maria. *Versus.* Bene
dicta tu in mulierib⁹
et benedictus fructus
ventris tui.

Dominus tecum.

Gloria patri & filio. &
ſpiritu ſcō. Ave ma
ria gfa plena dñs te.

Vers. Sancta dei ge
nitrix v̄go ſep maria.

R. Ex te natus est
xps deus noster.

Prayers of

Dñe exaudi orationē
meam. Et clamor me-
us ad te ventat.

Quoniam nos
famulos tuos
quiescentē dñe de⁹ per
petua mētis & corpo-
ris salute gaudere &
placētū liberari tristitia
& eterna p̄sent letitia.
Per christum domi-
nū nostrum. Amen

Quoniam de cruce.
Ora p̄ia duc-
tus est ier⁹ ad
pilatum. Fallis testi-
monis multum accu-
satum. In collo p̄enti-
unt manibus ligatū.
Vultū dei conspuit
lumen celi gratum.

here my prayour. And givē he-
ring vnto my clamour.

O Raue \ we beseeche the lordē
god \ that thy seruantes may
enioye continpall helth of body
and soule. That we may be deli-
uerd frō thys present heuines \
to haue the fruiyon of eternall
gladnes. By Christe.

The fyrste houre of the crosse.
or of the body of christ.

The fyrste houre \ in the mor-
nyng early vnto thei Iud-
ge \ calld Pilate the Iewes
Iesu with his handys boun-
den they carpy

Where many a false ropt-
nes dyd hym accuse.

In the necke they hym smy-
te hys body they bruse

Thei spite and desyle there
hys godly face

The lycht of heuen \ replete
with all grace

The versicle.

We worship the Christ with pray-
se and benyeyon.

The answer.

Oratio: Adoramus
te christe et benedi-
mus tibi. R. m.

For thou redempst the worlde
from all affliction. Let vs pray.

Over Iesu Christe \ son of
the living god \ set thine ho-
ly passion \ crosse \ and deathe be-
twene thy iudgemēt and our sou-
les \ bothe nowe and at the hou-
re of our death \ and moreover
pouchsaufe to graunt vnto the li-
ving \ mercy and grace \ to the ho-
ly churche peace and concord
& to vs poore synners lyfe & ioye
euerlastyng. Whiche lyvest and
raynest god with the father and
the holy ghoſte \ worlde without
ende. Amen.

The glorious passion of our
lord Iesu Christ \ delpue vs from
sorowe and heynnes and bring
vs to ioyes of paradise. Amen.

Over mercy full father whi-
the prophesideste by y^e mou-
the of thy sonne ouer sauoure:
Crise that the tyme shulde come
when men shulde curse \ excom-
municate & chase thy flocke out
of theyr synagogis beleuige: also do
inge: to do vnto y^e hygge wo:thype

h. iij

in

*Quia per sanctā cru-
cem tuā redemisti mū-
dum. Oramus.*

Omnies iesu cri-
ste fili dei vi-
ni pone passionē cru-
cē & mortē tuā int̄ iu-
dicū tuū & aias n̄as
nūc & in hora mortis
nostre. Et largiri dig-
neris: vniū mīam et
gratiā / defunctis be-
nīā & redēm / ecclesie
tuē scē pacē & concor-
diā / et nobis p̄cōzib⁹
vitā & gloriā sēpīnā
Qui viuis & regnas
cū deo patre in vni-
tē spūs sancti deus.

*Per omnia secula se-
culorum. Amen.*

*Gloriosa passio dñi
n̄i iesu christi cruciat
nos a dolore tristi: & p-
ducit nos ad gaudia
paradi. Amen.*

Prayers of

in kyllynge of them: we beseeche
the for thy trowthes sake: and for
the fauour that thou barest to thy
sonne: to deliuer vs from their
handes: and opene thou their ey-
es that they myght se theyr finnes
and repent them and knowe the
and thy sonne throughe the holy
ghost the spirit of trowthe. Amen.

The thyrde houre of our lady.

Ad tertiam.

Deus in adiu-
torium meum in-
tende.

Domine ad adiuuandum
me festina.

Gloria patri et filio:
et spiritui sancto.

Sicut erat in princi-
pio et nunc et semper in
secula seculorum. Amen.

Hymnus.

Agni creator
spiritus metes tu-
orum visita imple su-
perna gratia que tu cre-
asti pectora.

Memento salutis au-
ctor quod nostri quo-



O God ben-
de thy self
to my helpe.

Lord haſte þ
to helpe me.

Glorie be to þ
father to the ſon
and to the holy
ghoste.

As it
was in the begynnyng as it is
nowe and euer ſhal be. So be it.

The hymne.

Omn holy ghost O creatour
eternall in our mindis to
make viſitaciō And fulſyl þ with
grace ſupernall Our hertes þ be
of thy creatyon. Remembre loz
de author of ſaluacyon.

That

That sumtyme \ of a virgyn pure
Without helpe \ of manys ope-
racyon Thou tokest vpon the ou-
re frayle nature.

Glorie to the lordc \ of mightes
moſte That \ of a virgyn chaſte
was bore Glor' to the father and
to the holy ghoſte . To them and
euermore. añ. When thou waſt
borne .

The. cxi. Psalme

Unto the lordc \ when I am
in trouble do I crye and he
ſocoureth me .

Lordc deliuer my ſoule from
lyeng lippes \ and from a deſſayt
full tonge .

What haſt thou or what gneſt
thou \ oh fraudulent tonge ?

Creely euē ſtrong & ſharpe are
weg \ & alſo hotte burning coles .

Ah laſſe for that my banpſh emēt
is prolonged \ Id well in cryle a-
monge the ſuerce nacyons .

It irketh my ſoule to dwell a-
monge theſe haters of peace .

For whyle I thought vpon and
fludped for peace \ they vente the

h. v

ſelfe

dam corporis ex illa
bata virgine . nascenti
do forma ſumpſeris .

Gloria tibi dñe / qui
natus es de Agine: cñ
patre & ſando ſpñ in
ſempiterna ſecula.
Amen. añ. Quando
natus es .

Psalmus. cxl.

Ad dñm cū tri-
bulatōe clama-
uit et exaudivit me.

Dñe libera animā
meā a labijs iniquis:
et a lingua dolosa.

Quid datur tibi aut
qd apponatur tibi: ad
linguam dolosam;

Sagittę potētię acu-
te cum carbonibus de
ſolatorijs.

Ben tñl i qz incolat⁹
metis plongetur eſt:
habitaui cū habitāti-
b⁹ cedat: multū inco-
la fuit anime mea.

Quam his q̄ oberunt
pacē eram pacificus:
cū loq̄bar illis impug-

nabant me gratis.

Gloria patri & fi. &c.

Psalmus. ccc.

Quanti oculos
unicos in montes
unde veniet auxilium
meum.

Auxilium meum a domino:
qui fecit celum et terram.

Non det in contumeliam
pedem tuum: neque dormiet
qui custodit te.

Et ne dormitabit
neque dormiet: qui custodit
te.

Domine custodit te domini
protectio tua: super
manum dexteram tuam.

Per diem sol non urget
te: neque luna per noctem.

Domine custodit te ab
omni malo: custodiat ante
faciem tuam dominus.

Domine custodiat introitum
tuum et exitum tuum:
ex hoc nunc et usque
in seculum. Gloria.

Psalmus. ccc.

Etatus sum in
his que dicta
sunt mihi in domum domini
in ibimus.

Stantes erant pedes
nostri: in atribus tuis hierusalem.

Matins of
selfe to batayle. Glor be to. &c.

The. ccc. psalme.

Lifte my eyes vnto the hills
from whence helpe is
brought me.

My helpe cometh from the lord
whiche hath made heuen & erth.

The keeper will nat suffer thy
fote once to slide: thy kep slepeth

The keeper of Israell ney: (nat
ther rougheth in hys slepe: nor
yet slombereth.

For the lord is thy keeper: thy
shadowe: even he that ledeth the
by thy ryghthande.

So that by day the sonne burne
the nat: nor yet y mone by night.

The lord kepeth the frome all
euill he kepeth euen thy soule.

The lord kepeth thy outgoing
and thy incomyng: from hence
forth and euer more.

Glor. The. ccc. psalme.

Ireioysed to here those men
whiche sayde vnto me let vs
go vnto the house of the lord.

Let our fete stande in thy ga-
tes O Ierusalem.

Oh

our Lady.

For

O h Ierusalē\ whiche art builded
as goodly as any other noble cite
whose citicens agre all in one.

I nto the which cite the trybes
ascende\ euen the trybes of the
lorde\ the churche of Iſrael to
aknowledg praiſe vnto the name
of the lorde.

E or there the ſcate of iudgemēt
euen the ſcate roſall of the hou-
ſe of Dauid.

P ray ye for the peace of Ieruſa-
lem\ happy be they that loue her.

A ll thynges mought be ſafe w-
hiche thou poſſedeſt: plentiuſnes
be in thy houſes.

E or my bretherne & kynſfolkes
ſake\ I ſhall pray for thy helth.

E or y^e houſe of y^e lorde our god
I ſhall endeouire to do the good

O lory be to the father\ to y^e ſon\
and to the holy ghoſte.

As it
was in the begynnyng\ as it is
nowe & euer ſhal be. Amen. añ.

When thou waſte borne\ aboue
all naturall vnderſtandynge\ of

the virgyn Mary\ the were the
ſcriptures fulfilled\ for y^e dydeſt

Deſcende

Ierusalē q̄ edificata
ut ciuitas cui⁹ par-
ticipatio ei⁹ in ſolipsū.

Illuc enī ascenderūt
tribus trib⁹ dñi: testi-
moniū iſrael ad conſ-
tendū nomini domini

Quia illuc ſederunt
ſedes tu iudicio: ſedes
ſup domum dauid.

Rogate que ad pacē
ſunt hierusalē: & abſ-
dantia diligētibus te.

Fiat pax in ſtate
tua et abundantia in
turribus tuis.

Propter fratres me-
os & p̄ximos meos
loquerebar pacē de te.

Propter domū dñi
dei n̄rī: q̄ſui bona tibi

Gloria patri & filio
ſpiritu ſc̄cto. Sicut
erat in p̄cipio & nūc
& ſemper: &c. añ.

Quando nat⁹ es inef-
fabilliter ex v̄gine ma-
ria: tunc implete ſunt
ſcripture: ſicut pluuia
in vell⁹ deſcēdiſti ut
ſaluum faceres ge-
nus humanum: te

Matrons of

laudamus deus noster. descende euph Iphewyse as the
raynedvd into the flees of Sede.
on for the saluacpon of mankyne
de we prayse the lorde god.

Castellum.

A In initio & a
scra creata su:
obsc ad futurū scim
nō delinā: in habita
tiōe scā corā ipso et
nistrant. Deo gratias

From the beginning \ and
before the worlde I was
created \ and shall neuer fayle vn:
to the world that is to cum \ and I
haue ministred before him \ in hys
holp habytarpon. Thankes be to
god. **The responce.**

12. Scā dei genitrix
virgo semper maria.
Scā dei genitrix &
go sep maria **Akers.**

holp mother of god \ and virgyn
perpetuall. holp mother of god \
and virgyn perpetuall.

Virgo semper maria.
Gloria patri & filio et
spiritui sancto.

Scā dei genitrix &
go semp maria. **Plus**
Post partū & go inio
lata permanisti. 12.

Dei genitrix. & go se
per maria.

Dñe exaudi orationē
meam. Et clamoꝝ me
us ad te ventat.

Oremus :

A Oncede nos
famulos tuos
quosdam dñe de ppe.

Of the was borne the lorde celesti
all. & virgyn perpetuall. Glorie
be to the father \ the son \ and the
holp goost. holp mother of god \
and virgyn perpetuall. & 3. After
thy byrthe a virgyn thou dedyst
remanne. **Respon.** The hōd mayd
of god \ euer the virgyn Mary.
Lorde god hear my prayer. And
goue hearyng vnto my clamour.

Let vs pray.

O Aunt we beseeche the lorde
god \ that thy seruañtes map
eniope contynuall helth of body
and

and soule. That we may be deli-
uered from hys present heuines
and to haue the frucion of eternal
gladnes. By Chyriste our lord.
Blesse we þ lord. Take we god
The thyrde houre of the crosse
or passyon of Chyrist.

About the houres after the
sonne gan spyunge. All the
Jewes crye Jesu to crucifye.
And in thorne they clothed hym
with purpull clothynge. And i ste-
de of a crowne o his hed they tye
A crowne of thorne that pycked
cruelly And lad hym forth to þ pla-
ce where he dyed w a great how-
ge crosse on his shulders leyed.

The versycle.

We worshippe the Chyriste with
praysse and benedycyon.

The answer.

For thou redemed the worlde
from all afflictyon. Let vs pray.

Horde Jesu Chyriste son of
the lyving god set thy holy
passyon crosse and deathe betwe-
ne thy iudgement and our soules
bothe nowe and at the houre of
our

tua mentis & corporis
salute gaudere & p̄sen-
ti liberari tristitia: ge-
terna perfrui leticia.
Per Christum. sc.
Benedicamus dño.
Deo gratias.

Ad tertiam de cruce.

Ancissime cla-
munt hora
tertiarum:

Illius induitur ve-
ste purpurarum.

Caput eius p̄gitur
corona spinarum.

Crucem portat hume-
ris ad loca penarum.

Adoramus te chryste
et benedicimus tibi.

Am.

Quia p̄ sanctā crucē
tuā redemisti mundū

Oremus.

Omnine Jesu
chryste fili dei
utui pone passionem
crucē & mortē tuā in
iudiciū tuū & alas no-
stras nunc & in hora

mortis nostre: & largi
ri digneris vniuersis
misericordiam & gratiam / de
fuitis requiem / ecclesie
sue sancte pacem & concor
diam / & nobis presentibus
vitam et gloriam sempiternam.
Qui vivis et
regnas cum deo patre in
unitate spiritus sancti deus.
Per omnia secula seculorum.
Amen.

Gloriosa passio dñi
nostri iesu christi cruci
at nos a dolore tristi
et perducatur nos ad
paula paradisi. Amen.

our death. And moreover vouch
saufe to graunt vnto the luyving
mercy and grace to thy holy chur
che peace and concorde / and to
vs poore sinners lyfe and ioye e
uerlastyng. Which lyuest & reyg
nest god with the father and the
holy ghooste / worlde without en
de. Amen.

The glorious passion of our
lorde Iesu Christe / deliver vs
from sorowe and heuyness and
brynge vs to the ioyes of parady
se. Amen. Oratio.

O Overmerrifull lord which
shalt save at the dred full ho
wer of thy laste iugement to the
is wyked vngodly: go power
ways oute of my sighte ye wo
kers of wikednes. we beseeche y
for thy paynfull passio that thou
sufferdeste in thy pure innocent
soule for ouer redemption: let vs
herre this ioyefull voice of thy
mouthe in that tyme of ouer re
dempton and glory saunge: co
me vnto me ye blessed childerne
of power father and receaue the
kingdo:

our Lady. Fo. lxiij
kingdome of heuen prepared for
you from the beginninge thoro-
we me power sauoure Iesus Chri-
ste. Amen.

The spete houre of our Lady.



O God bend
thy self to
my help.

Lorde haste y
to helpe me.

Glorie be to y
father to the son
ne and to y ho-
ly ghoſte. As

it was at the begynnyng as it is
nowe and ever ſhalbe. So be it.
Prayſe ye the lorde. The hymne.

O me holy ghoſte O crea-
tour eternall In our midis
to make viſitation And fulſyll y
with grace ſuperuall. Our hertes
that eb of thy creacyon.

Remembre lorde author of ſal-
nacyon That ſotime of a virgin
pure without helpe of manes o-
peracyon Thou tokeſt vpon the
our frail nature. **G**lorie to the
lorde of myghtes moſte.

That

Deus in adma-
torum mentem
intende.

Domine ad adiuta-
dum me festina.

Gloria patri & filio:
& ſperitui ſancto.

Sicut erat in pinci-
pio & nunc & ſemp: in
ſecula ſeculorum. Amē
Alleluya.

Hymnus:

Tui creator
ſpūs / mentes
tuorum / viſita imple
ſuperna gratia : que
tu creaſti pectora.

Omne ſalutis auc-
tor q uoſtri quondā
corporeis / ex illibata v-
gine nāſcendo formā
ſumpſiſti.

Gloria tibi dñe : qui
natus es de virgine /

cum patre et sancto
spiritu in sempiterna
secula. Amen.

an. Rubrum.

Psalmus. cxi.

Ad te levavi o-
culos meos: q̄
habitas in celis.

Eccē sicut oculi ser-
uorū in manibus dñi
rum suorum.

Sicut oculi ancille in
manib⁹ dñi sue: ita o-
culi nostri ad dominū
deū nostrū / donec mi-
seretur nostri.

Miserere nostri dñe
miserere nostri: quia
multū repleti sumus
despectione.

Quia multū repleta
est anima nostra: opprobriis
abundantibus et des-
pectio superbis.

Gloria patri & filio &
spiritui sancto.

Sicut erat in princē-
pio & nūc & semp & in
secula seculorū. Amē.

That of virgincha xpus bore.
Glorve to the father and to the
holp ghoſte \ to them be prayſyn-
ge for euermore. Do be it.

Antp. The biche

The. cxi. Psalme.

Ad the lyste I vnt my pies
oh inhabitour of thy heuēs.

Even like as the seruātes piec
waite at the handes of thei
maysters.

And as the pies of maydens at
the handes of thei maysters \ so
depende our pies vpon the lorde
our god vntill he hathe mercye
vpon vs.

Haue mercy on vs lorde haue
mercye vpon vs: for we are fylled
with moche contempte.

Our soule is ouer moch fylled
withe the obprobrious scornes of
the proude \ and with the reuplyn-
ges of the disdainfull.

Glorve be to the father to y son
and to the holp ghoſte.

As it was in the begynnyng \ as
it is now & euer shal be. Amen.

The. cxi. Psalme.

Excep:

hathe nat caste vs a poyre into
theyr tethe.

Our soule is escaped: lyke the
lytle byrde out of the fowlers
snare.

For the snare is broken and we
be escaped.

Our helpe consisteth in the na-
me of the lord: whiche hathe ma-
de heuen and erth.

Glorie be to the father to the son
and to the holy ghoſte.

As it was at the begynnyng
as it is now & euer ſhalbe. Amen.

The cxxxv. Psalm

They that truſte vnto the lor-
de are lyke the mouſte Syon
which moueth nat from his place
but ſtandeth faſte for euer.

As Ieruſalem is closed rounde
about with mountaynes \ euen
ſo doth the lord close about his
people now and euer.

Leſt the tyrannous power of
the vngodly preſe vpon the lot
of the iuſte \ and make the iuſte
to extende theyr handes vnto
ſynne.

dedit nos in captione
dentibus eorum.

His nra ſicut paſſer
erepta eſt de laqueo
venantium.

In aquis contritus e
& nos liberati ſumus

Ad iutoriu noſtru in
nomine domini: qui fe-
cit celum et terram.

Gloria patri et filio:
et ſpiritu ſancto.

Sicut erat in princ-
pio & nunc & ſemp: ſin
ſecula ſeculoru. Amen.

Psalmus.

Qui confidunt in
dño ſicut moſ
ſon: nō cōmouebitur
in eternum qui habi-
tat in ieruſalem.

Mōtes i circuitu ei⁹
& dñs in circuitu po-
puli ſui: ex hoc nūc et
uſque in ſeculum.

Quia non relinquet
dñs virgā peccatoru
ſuper ſortem iuſtoru:
vt non extendat manu
ad iniquitatem man⁹
ſuas.

Evensonge.

Benefac dñe: bonis
et rectis corde.

Declinantes aut in
obligationes adducet
dñs cū operantibus
iniquitatem: pax su-
per israel.

Gloria patri et filio:
et spiritui sancto.

Sicut erat in princi-
pio & nūc & semp: sin-
gula seculorū. Amen.

Psalmus.

In convertendo
dñs captivita-
tē non: facti sumus si-
cut consolati.

Sic repleti est gan-
dio os nostrū: & lingua
nostra exultatione.

Nunc dicēt inter gē-
tes: magnificavit dñs
facere cum eis.

Magnificavit dñs
facere nobiscum facti
sumus letantes.

Convertere dñe cap-
tivitatē nostrā: sicut

Be thou benigne and gentle (O
lorde) unto good men\whiche are
opryght in herte.

But those men which are aduer-
sed to theyr owne malice \ þ lord
ledeth among the wyked: whan
israel shal haue: peace and helth.

Glorie be to the father\to þ son\
and to the holy ghoſte.

As it was at the begynnyng\
as it is now & euer shalbe. Amen

The. cxxv. Psalm.

Whan the lorde returned the
captivite of syon: we were
restored vnto rest.

Whan were our mouthes fol-
led with laughter\and our tōges
with ioye.

Whan was it reported euen a-
monge the gētyls: the lord hath
done meruelous great actes for
these men.

And in very dede the lorde
wrought maruelous great thin-
ges with vs\which greatly delyt-
teth vs.

Thou hast touned (oh lorde)
our captivite\no nother wyse thā
as the

as the southe wynde the ryuers torens in austro.
encreased.

They that some with teares:
shall reape with ioye.

When they went forth to some
they wente wepyng takyng
them theyr seed koddess.

But whā they shall come again
they shall come w̄ great ioye bryn-
gyngh theyr handes full of corne.

Glorie be to the father \ to the
son \ and to the holy ghoſte.

As it was in the begynnyng
as it is now & euer shalbe. Amen

Anty. After thy birth \ virgyn
thou dedyst remayne. The hound
mayd of god euer p̄virgyn mary.

C The capiter.

Blessyd art thou virgyn ma-
ry which hast borne the lor-
de p̄ creatyd the world. Thou hast
borne hī p̄ made p̄ & yet p̄ remay-
nest a virgyn euermore. Thākes
be to god. **C** The hymne.

Aple sterre of the see most
radiaunt & moder of god
most glorious A pure virgyn
alway perseuerant.

H.ij

gate

Qui seminat in la-
chrymis: in exultatio-
ne metent.

Sites ibāt & flebāt
metentes semina sua.

Venientes aut̄ vent-
ent cū exultatiōe, por-
tātes manipulos suos

Gloria patri & filio: &
spiritui sancto.

Sicut erat in p̄nci-
pio & nūc & semp: in
secula seculorū. an.

Quod partū virgo in-
uisitata permanuisti.

Dei genitrix vir-
go semper martha.

Capitulum.

Beatā dīgo ma-
ria q̄ dñm por-
tasti: creatore mūdi. ge-
nuisti q̄ te fecit: et in
eternū pmanes virgo

Deo gratias.

C Hymnus.

Ave maris stel-
la / dei mater al-
ma / atq; semper dīgo
felix celi porta.

Sumens illud ane/
gabrielis ore / funda
nos in pace / mutans
nomen eue .

Solve vincula reis /
dne profer lumen ce-
cis / mala nostra pel-
le / bona cuncta posce .

Monstra te esse ma-
trem sumat per te pre-
ces qui pro nobis na-
tus tulit esse tuus .

Attam pre sta ptra /
ster para tutum. ut vi-
dentes iesum / semper
colletemur .

Sit laus deo patri /
summo christo decus
spiritui sancto trinus
honor unus .

Amen.

Diffusa est gratia in
labijs tuis. **Amen.**
Propterea benedixit

Gate of heuen moste gorgeous
Thou was saluted with great
humilite When Gabriel said.

Aue maria Establishe vs in pea-
ce and tranquillite And chaunge
the name of synfull Eua.

Loose the prisoners lord from
captiuite Vnto the blynde \ gve
sight agayne Delvuer vs \ from
our malignite To thende we may
some grace attayne.

Shewe thy selfe \ to be a moder
So that he \ accepte our petition
Which for our sake \ before al o-
ther Was cōtentyd to be thy sone

Make vs euer lord pure lpe to
sue Gvnde vs sauld \ vpon our
iournay That we beholding the
face of Iesu May iope with hym
in heuen alway.

Glorie be to god the father
Glorie to Christe that made vs
free Glorie also to the holy con-
forter One god \ and persons thre
So be it.

The versetle.

Grace in thy vnsage \ increased e-
uermore.

The answer.

Thou art euer blessyd \ of god
therfore

therefore. Anty. Holy god.

My soule magnifieth the
lorde.

And my spirite reioysed in god
my sauiour.

For he hath looked on the poo-
re degre of his hande mayden:

Behold now from hens forth
shal all generacions shal call me
blesyd.

For he that is myghty hath do-
ne me great thynges \ and bles-
spd is his name.

And his mercy is always on
them that fear hym thorow out
al generacion.

He hath shewed strengthe with
his arme \ he hath scatered them
that are proude in the ymagina-
cion of theyr hertes.

He hath put downe the mygh-
ty from theyr seates \ and hath ex-
alted them of lowe degre.

He hath fylled the hongry with
good thynges: and hath set away
the ryche empty.

He hath remembred mercy: &
hath holpen his seruaunt Israel.

li. iiij

Even

te deus in eternum.

an. Sancte deus.

Magnificat aia
mea dominum.

Et exultavit spūs
meus in deo salutarimeo

Quia respexit humil-
itatem ancille sue: ecce
enim ex hoc beatam
me dicent omnes ge-
nerationes.

Quia fecit mihi mag-
na quia potens est: et sa-
ctum nomen eius.

Et misericordia eius
a progenie in progeni-
es timentibus eum.

Ecce potentiam in bra-
chio suo: dissipauit super-
bos mente cordis sui.

Deposuit potentes
de sede: et exaltauit hu-
miles.

Esurientes impleuit
bonis: et diuites dimi-
sit inanes.

Recordatus est israel pueri
sui: recordatus est misericordie sue

Sicut locutus est ad
patres nostros: abrahā
& semini eius in secula.

Gloria patri & filio &
spiritui sancto.

Sicut erat in princi-
pio & nunc & semper: in
secula seculorum. Amen.

Sancte deus suc-
curre miseria nostra pu-
sillanimes: refone fle-
biles: ora pro populo
interueni pro clero: in-
cede pro deuoto semi-
ne sexu.

Domine exaudi orati-
onem meam. Et clamor
meus ad te veniat.

Oramus.

Concede nos
famulos tuos
quesumus domine deus pro
tua mentis & corporis
salute gaudere: a presen-
ti liberari tristitia: & e-
terna perfrui leticia.
Per christum domi-
num nostrum. Amen.
Benedicamus domi-
no. Deo gratias.

As he promysed to our fa-
thers Abraham and to his seede
for euer.

Glorie be to the father \ to y son
and to the holy ghoste.

As it was at the begynnyng \ as
it is now & euer shalbe. Amen.

Anty. O holy god succour the
myserable \ conforte the weke spi-
rited \ geue courage to the dis-
perat \ pray for the people \ ma-
ke intercession for the clergie \ and
be a meane for the deuoute wo-
man kynde. Forde god hear my
prapour. And geue hearpyng
vnto my clamour.

A prayer.

Staunt \ we beseeche the lord
God \ that thy seruauntes
may enioye continuall helthe of
body and soule. Be deliuered
from this present heuines \ and
to haue the frucion of eternall
gladnes. By Christe our lord.
So be it. Blesse we the lord.
Thanke we god.

Crownson of the com-
passyon of our Lady.

The

Complon.

Ps. lxxvi

The deed body of Christe
that blessed man from the
crosse was loosyd and taken a-
waye At eupn song tyme \ but a-
las where was than his crowne
of glorie and great strengthe that
dave full priuely within the god
head it laye Yet wolde he his cru-
el death suffer thus The trewe me-
decyn of lyfe to bringe vs.

The versete.

We worshype the Christe with
praple and benediccion.

The answer.

For thou redempst the worlde \
from all affliction.

Let vs pray.

Orde Jesu Christe \ son of
the liuing god \ set thine ho-
ly passion \ crosse \ and deathe be-
twene thy iudgemēt and our sou-
les \ bothe nowe and at the hou-
re of our death \ and moreover
vouchsaue to graunt vnto the li-
uynge mercy and grace \ to the ho-
ly churche peace and concord \
& to vs poore synners lyfe & ioye
ouerlastyng. Which I prayest and

A. uñ

reng.

O cruce depo-
nitur hora ves-
pertina:

Fortitudo latuit in
mente diuina.

Talem mortē subiit
vite medicina.

Heu corona glorie in-
cuius supina,

Terminus.

Adoramus te christe
& benedicimus tibi.

Item.

Quia per tuā crucē
tuā redemisti mundū.

Oremus.

Omnine J. su-
christe fili d. i.
vini pone passionē cru-
ce mortē tuā inter iu-
diciū tuū & aīas nō as-
nūc & in hora mortis
nostre. Et largiri dig-
neris vniuersis miā et
gratiā defūctis remi-
ssā & req̃e ecclesie tue sc̃te
pacē & concordia / s̃no
bis p̃c̃toribus vitā et
gloriā sempiternā.

The prayer.

En i bñis et regnas
cū deo patre in vñta-
te spūs sancti deus.
Per omnia secula. *sc*

Gloriosa passio dñi
nostri iesu chisti eru-
at nos a dolore tristit:
e yducat nos ad gau-
dia paradisi. Amen.

A prayer

reynest god with the father and
the holy ghoſte \ worlde without
ende. Amen.

The glorious passion of our
lord Iesu Christ delpuer vs from
sorowe and heupnes and bring
ve to the ioyes of paradyse. Am.

Somtime the scripture with
the Gospel was so fre that
they were preched of the mouthes
of holy women as of ower bleſ-
sed lady of Anna Phāuelis dau-
ghter of the fower daughters of
Philippe \ but nowe beholde) ſai
the the lorde by this prophet A-
mos) I ſhal ſende an vōger in
to the erthe not the hunger for vo-
deli fode nor thirſte for water
but vōger and thirſte to heare y
worde of the lorde and men ſhall
go frome the one ſee to the tother
cōpaſſinge aboute frome y north
to the eaſte weſte ſeking y wor-
de of the lorde and they ſhall not
finde it. Verſi. Oh lorde ſende vs
the prechers of thy worde ſkeſpō.
And grue vs grace to beleue it.
Amen.

Oratio.

Omner

The prayer. Fol. lxxv

O Mercifull father which by
thy worde madest all thin-
ges and by it shalt vnmake agei-
ne at þ tyme apointed \ and with
thy fear ful worde dideste caste
downe. Adam with thy conforta-
ble word liftedest hym vp ageine \
also thorowe thy worde thou ha-
ste declered thy will and geue vs
the knowledge of the \ by the Fa-
thers and Prophetes \ and at la-
ste by thyn owne sonne Chyste \
sendinge him to preche it as a thi-
ge so necessary that with out it
there is no knowledge of the \ no
faith no saluatiō no helthe: wher-
fore we beseeche the for thi wordes
sake and for thy glory therein to
set vp thy worde againe and ma-
ke it be knowne which of so lon-
ge tyme hath ben darkened with
mennis dreames and thrust dow-
ne with mennis wordis and men-
nis lawes: so þ thorow thy worde
now at the last we myght knowe
thy wpll fro mennis plesurs: and
finally to beleue ouly thy worde
and to thy wpll \ be thy sōne ow-

Complien.

re lorde Jesu Amen. There fol
loweth complien of our Lady.

Qonuerte nos
deus salutaris
noster. Et auerte irā
tuam a nobis.



Conuert vs (O god)
our sauour. And
tourne thy wrathe
awaye from vs.

Deus in adiutori
um meum intende.

se to my helpe.

Domine ad adiuuā
dum me festina.

Lorde haste the to helpe me.

Gloria patri & filio:
et spiritui sancto.

Glorie be to the father \ to the
sonne \ and to the holy ghoſte.

Sicut erat in princi
pio & nunc et semper:
& in secula seculorum
Amen.

As it was in the begynnyng as
it is is now & euer shalbe. Amen.

Antp. Let vs with all iocundite.

Cum iocunditate.

Psalmus.

Quoniam dñe
obliuisceris
me i fine vsq; q̄ euer
tis faciē tuā a me.

Howe longe wilt thou for
get me (lorde) wilt thou for
get me for euer? howe longe wilt
thou hūd thy face from me?

Quandru ponā cōſi
lla in aia mea: doloꝛē
in corde meo per diē.

Howe longe shall I reuolue
thoughtes in my mynde? howe lo
ge shall this laborous heupnes
waste my herte.

Usquequo exaltabit
inimicus meus super me
respice & exaudi me do
mine deus meus.

Howe longe shall this enemy
be exalted ouer me? beholde and
helpe lorde god.

Illumina oculos meos
ne vnq̄ obdormiā in
mortē ne qñ dicat in

Illuminate myne vyes lest I ſle
pe in deth: & let nat myne enemy

ſay

say I preuailed against hym.

Lest ye I be moued from my place \ my troublous aduersaries reioyse: for I wyl cleue vnto thy mercyable goodnes.

Op herte hoppeth for ioye at y compynge of thy sayyng helth y I myght prayse y whan thou haste geuen it me. **G**lorp be to the fa-

ther \ to the son & to y holy ghoſte **A**s it was at the begynnyng as it is now and euer ſhalbe. Amen

Che. xiiij. Psalme.

Gue ſentēce with me \ oh god and defende my cause from the vngodly \ from the fraudulent myſcheuous deliuer me :

For thou (o god) art my ſtrength wherefore repellſt me ? wherefore go I thus heuylp my ennemyngs vexyng me ?

Ende forth thy lycht & truthe let the lede me forth & ſet me in thy holy hyl thy dwelling place.

That I might go to the altare of god \ cūpn vnto god my ioy and gladnes.

And ſinge thankes vnto y with harpe

micus meus pzenatus aduersus eum.

Qui tribulāt me exultabunt ſi motus fuero: ego autem in mīa tua ſperaui.

Exultabit cor meū i ſalutari tuo / cantabo dño q̄ bona tribuit mī hi: & psallam nomini domini altissimi.

Gloria patri & filio & ſpiritu ſancto.

Sicut erat i p̄ſcripto & nunc & ſemper: &c.

Pſalmus. xiiij.

Iudica me de⁹ & diſcerne cauſā meā de gēte nō ſācta: ab homine iniquo & do loſo erue me.

Quia tu es de⁹ for: titudo mea: quare me repuliſti & quare triſtiſ incedo / dñ aſſigit me inimicus:

Emitte lucē tuā & veritatē tuā: ipſa me de: duxerūt & adduxerūt in montē ſcām tuū / et in tabernacula tua:

Et introibo ad altare dei ad deū qui letificat iuuentutem meam.

Conſitebor tibi in

clithara de⁹ deus me⁹
quare tristis es ani-
ma mea & quare con-
turbas me.

Spera in deo qm̄ ad
huc confitebor illi: sa-
lutare vultus mei et
deus meus.

Gloria patri & filio:
et spiritui sancto.

Sicut erat in princ-
pio & nūc & semp ec.

Psalmus. cxxv.

Sepe expugna-
uerūt me a iu-
tute mea dicit nūc
Israel.

Sepe expugnauerūt
me a iuētute mea: e-
tenim nō potuerūt nuhi

Supra dorsū meū
fabricauerūt p̄dōres
prolongauerunt ini-
quitatē suā.

Dñs iustus cōcidet
cervices peccatorum:
confūdantur & cōuer-
tātur retrorsum oēs

q̄ oderūt ſon. **H**āt
ſicut fenū tectorū: q̄

harpe (oh god my god) oh my
soule wherfore arte thou deice-
ted \ and wherfore makest thou
me so heup?

Trust in god \ for the time I shal
gyue hym thanks agaynst for
my helth restored.

Glorie be to the father to the son
and to the holy ghost.

As it was at the begynnyng as
it now and euer shalbe. Amen.

The. cxxviii. Psalme.

Ten tymes they haue fau-
ghten agaynste me euen fro
my youthe: let Israel (I pray
you) tell it.

Oftē tymes haue they faught a-
gaynst me \ euen fro my youth
but yet dyd they nat ouercome me

They droue theyr plough vpon
my backe at theyr pleasure \ and
dyd cut forth theyr furrows.

But y^e ryghtwysse lordē dyd cut
in sondre theyr trases \ that al that
hate hym shulde go home agay-
ne with shame and confusyon.

They be made lyke sedge to
thecke houses \ whiche is wytherd
er the

er the sythe be redy.

Of the whiche \ nether the mo-
wer doth fyl his hande \ nor yet y
gatherer his bosome with the hā-
de full.

Where the goers by \ byd them
not ones god speke \ saynge \ the
lorde sende you encrease \ the na-
me of the lorde be your forthe-
rance.

Glorie be to the father \ to the
son and to the holy ghoſte.

As it was at y begynnyng \ as
it is now & euer shalbe. Amen.

The. cccc. Psalmie.

Hilde I exalte nat my herte
nether extol I my vyes.

Itake nat vpon me great and
foute thingis to be woundred at.

But I repressē and refrayne my
mynde as the weaned chylde to-
warde his mother : I am a wean-
lyng in very dede.

But Iſrael trusteth in the lorde
from nowe and euer.

Glorie be to the father to y son
and to the holy ghoſte.

As it was at the begynnyng \ as
it is

psalmus genellat exaruit
De quo nō impleuit
manū suā q̄ metet et
sinum suum qui mani-
pulos colliget.

Et non dixerūt q̄ pa-
teriebāt benedictio do-
mini sup̄ vos: benedi-
cimus vobis in nomi-
ne domini.

Gloria patri

Sicut erat

Psalmus. cccc.

Domine nō est
exaltatū cor me-
um neque elati sunt
oculi mei.

Neque ambulavi in
magnis: neq̄ in mira-
bilibus super me.

At nō humiliter sen-
tiebam: sed exaltaui
anymam meam.

Sicut ablactatus est
sup̄ matre sua: ita re-
tributio in aīa mea.

Speret israel in do-
mino ex hoc nūc & vs-
que in seculum.

Gloria patri & fi. &c.

Sicut erat in psalmis

Compluyt.

plio & nūc & semp: in
secula seculozū. Amē.

Debem⁹ nos autē
firmiores ibestitates
in firmozū sustinere
et non nos placere.

it is nowe & euer shalbe. Amen.

C Te antheme. Roma. xv.

We the whiche are stronge (say-
the paulē) ought to beare the frail-
nes of them whiche are weake
and not to stonde in our owne
confortes.

C The Chapter. Roma. xv.

Nusquid vēm
proximo suo placeat i
bonū ad edificatiōem
Et enim xps non sibi
placuit sicut scriptū
est / Impperiā impo-
perantium tibi cecide-
runt sup me. Ro. 15.

Et euery mā please his neg-
hboure vnto his welthe and
edifyinge / for Christe pleased not
hym selfe / but as it is written.
The rebukes of them whiche re-
upled the fell vpon me.

Thankes be to god.

C The hymne.

Blessed be god father almight-
ti which hath strengthened his feble
flok with the stedfaste faith & bolde
spirit To bere his crosse burden &
poke. These are the laste daies
perelous. Frely Christes Gospel
to professe Come downe / lorde
shorly to iuge vs. And take vs
from this heuyness. Amen.

Missus.

Elegit eam et prece-
git eam.

Am.

C Veruere.

God hath chosen her before all
other.

C Ansuer.

And

our Lady. Fo. lxxx

And in heuen he hath set his mo-
ther.

Anty.

Lorde nowe lettest thou thy
seruaunt departe in peace
accordyng to thy promes.

For myne eyes haue sene the sa-
uiour sent from the.

Which thou haste prepared be-
fore the face of all people.

Light to lighte the gentils
and the glory of thy people Is-
raell.

Glory be to the father \ to the
son \ and to the holy ghoſte.

As it was at the begynnyng \
as it now & euer shalbe. Amen.

Anty. **O** mother of god we do
glorifie the for thou art she y bore
Christe: lorde preserve all that gy-
ue the commendacyon.

Lorde god hear my prayour
And gyue hearpyng to my cla-
mour. *Let vs praye.*

Lorde we beseeche the to
poore out thy grace into
our hertes so that we which haue
knowlege of the incarnacyon of
our lorde Iesu Christe \ by annu-
cyacyon

Et habitare eam facit
tabernaculo suo. an.

Canticum uirgonis.

Quoniam dimittis
seruum tuum dñe
secundum verbum tu-
um in pace.

*Q*uia viderunt oculi
mei salutare tuum.

*Q*uod parasti aui fa-
cie omni populo.

*I*unē ad reuelatio-
nē gentium: et gloriā
plebis tue israel.

*G*loria patri & filio:
& spiritui sancto.

*S*icut erat in princi-
pio & nunc & semper: sus-
cepta seculorum. Am. an.
*G*lorificamus te dei ge-
nitrix qz ex te natus est
christus: dñe salua oēs
qui te glorificant. Dñe
exaudi orationē meā.

*E*t clamor meus ad
te veniat. *Oramus.*

Orationē tuā qñ
omnis dñe mētibus
nris infunde: ut q an-
gelo nūciante cristi
lū tui incarnationē co-
nouimus: p passionē cō-

Complyn:

& crucē ad resurrectio
 nis gloriā pducamur
 Per eundē dñm no-
 strū iesum chrištū fili-
 um tuū. Qui tecū vi-
 uit et regnat in unita-
 te spiritus sancti de⁹.
 Per omnia secula se-
 culorum. Amen.
 Benedicamus dño.
 Deo gratias.

C Ad completorū de
 cruce.

D Ora cōpletozū
 dat sepulture.
 Corpus chriſti nobi-
 le spes vite future.

Conditor aromate cō-
 plentur scripture.
 Ingi sit memoria
 moris hec mihi cure.

His horas canontis
 eas cum deuotione.
 Tibi chriſte recolo-
 pia ratione.
 Et ſicut tu paſſus es
 penas in agone.
 Sic labori conſonās

epayon of thy Hungell through
 his holy paſſyon & croſſe may be
 brought onto the glorie of the la-
 ſte reſurreccyon. By the ſame
 lorde Ieſu Chriſt, which lyueth
 and reyneth with the father and
 the holy ghoſte worlde without
 ende. So be it. Let vs pray the
 lorde. And giue hym thanks
 with one accorde.

C Complene of the croſſe or of
 the paſſyon of chriſt.

The hope of our lyfe euer to
 indure Of Ieſu the noble
 and bleſſed body At complyn ty-
 me was brought to ſepulture

Spiced and adourned fragraunt
 and ſweetely Of ſcripture comple-
 te was than the myſtery Therefo-
 re Ieſu graunt me thy woundes
 tendre And thy deth buſely ſtill
 to remember.

O Bleſſed Chriſt theſe houres
 canonvcall To þy offer with
 meke deuocyon For as thou ha-
 ſte ſuffered thoſe paynes all In
 thy greuous agony by loke reaſon
 So by the remembraunce of thy
 paſſyon

passyon Make me accordyn to
my busynes Partener of thy crowne
ne & glorie endles. The versycle.
We worthyp & Criste w prayse &
benediccyon. ¶ The answer.
For thou redempst the worlde
from all affliction. Let vs pray.

Oorde Iesu Christe \ son of
the liuing god \ set thine ho-
ly passyon \ crosse \ and deathe be-
twene thy iudgement and our sou-
les \ bothe nowe and at the houre
of our death. And moreover
pouchsaufe to graunt vnto the li-
uynge \ mercy and grace \ to the de-
ad \ reste and pardon to thy ho-
ly churche peace and con corde \ &
to vs pore synners lpe and ioye
euerlastynge. Whiche luest and
ragnest god with the father and
the holy ghoſte \ worlde without
ende. Amen.

The glorious passyon of our
lord Iesu Christe \ delpur vs from
sorowe and heuynes and bring
vs to the ioyes of paradyse. Amen

Ah howe fearefull a iugemē
te is it be reiecte and caste
I frome

sozr ſim cozone.

Versus.

Adoramus te chrisſte
et benedicimus tibi.

Rm.

Quia p sanctā crucē
tuā redemisti mundū

Oremus

Omnine Iesu
chrisſte fili dei
vbi pone passionem
crucē & mortē tuā in
iudiciū tuū & aīas no-
stras nunc & in hora
mortis nostre. Et lar-
gi digneris vtiū
miam & gratiā / defū-
tis veniā & requiem / ec-
clesie tue scē pacē & cō-
cordiā & nobis pctōz
bus vitā & gloriā
sempiternā. Qui vi-
uis et regnas cū deo
patre in vnitāte spūs
sancti deus. Per oīa
secula seculorū. Am.

Gloriosa passio dñi
nostri iesu chrisſti cru-
at nos a doloze tristi-
& pducāt nos ad gan-
dia paradisi.

The prayer.

frome the lorde & not to be called
his people : whiche iugement is
nowe fallen vpon the iewes: whi-
che soptyme were called his peo-
ple of Israel. **Ver.** Tiepe vs iesu
confirmed in thy worde. **Respon.**
Holde vs to thy trowthe. and ca-
ste vs not from the. **Amen.**

Oratio.

O Lorde Iesu \ Restore Israel
we praye the \ ye restore the
wholl worde techinge vs with y
spirit of thy trowthe \ that we all
with one mynde and one assent
myght run after the and glorifie
thy name. Graunt vs o merciful
sauour) that we myght se the glo-
rious takinge vp ageine of Isra-
el : which shalbe to y worlde as a
new risinge againe frome the de-
the vnto lyfe : that thus al the w-
hol worlde might liue vnder the
a lone moste perfittle hearde mā
and thou mayiest raigne in vs al:
to whom with the father and with
the holy ghost be glory honour
impery and rule \ into the worlde
of worldis. **Amen.**

Hayle



Myle (Jesu christe) ki
 ge of mercye ower ly
 fe \ ower swetnes \ &
 ower hope \ we salu-
 te the: unto þ we kye
 whiche are the banished chylde
 ne of Eve: unto the we syghe \ so-
 longe and wepunge in this vale
 of wretchednes: haste þ ther fore
 ower mediator: turne vnto vs tho
 se thy mercy full eyes. O Jesu all
 prayse worthy shewe vs þ presens
 of thy father aftr: this outlawrie
 O gentle \ O mercyfull \ O swete
 Jesu chryste. In alle ower trou-
 bled & heueneß. Respon. O Jesu
 ower helth and glory: socoure vs.

The prayer.

O Jesu christe the sonne of god
 ower redeemer whiche deiec-
 teste and humblesse thy selue fro
 the gloriouse state \ and shape of
 thy godhed vnto þ shape of ower
 vyle seruytute because thou wol-
 dest reconple vs the childrene of
 wrathe vnto thy father and so ma-
 ke vs the childrene of grace: we
 beseeche the graunte vs that we
 T. ij mought

Prayers

mought euer fele euen the thy ve
ry selfe to be ouer presente medi
ator before ouer father for all go
dly giftes whom we knowledge
to perfite faith to be ouer sauio
re. which art the lvely god with
the father and the holy ghoſt ly
uinge and rainginge into y worl
de of worldes. Amen.

Gaudes beate
marie virgine
poralibus

Gaudes ego mat
christi / que per
antem concepisti:
Gabriele nuncio.

Gaudes quia deo ple
na: peperisti sine pena
Cum pudoris illo.

Gaudes quia tui nati
(quem volebas mortē
pati) fulget resurrectio

Gaudes christo ascen
dente / qui in celū te
vidente
Mortu fertur proprio

Gaudes quod post ip

Of the .v. corporall
loves of our lady.

Reioyse o virgin \ Christes
mother dear Whiche hast
concepued by hearpyng with ear.
Of Gabriell the salutacyon.

Reioyse bycause to God thou
art sleefe And baryst hym wit
hout paine or grefe.
In chaste conuersacyon.

Reioyse bycause thy most dear
sonne Whome thou dedyst se tho
ugh the herte conne.
Kose with manifestacyon.

Reioyse bycause he ascendyd
plapne Before thy face into he
uyn agayne. By his proper exci
tacyon.

Reioyse bycause thou folowest
hym

our Lady.

Jo. lxxxiij

hym And great honour to the is
gouen. In the heuenly habitacyō.

Where the fruite of thy wombe
euerlastyng We may beholde in
for euerlastyng.

¶ Versicle.

Thou art blessyd of thy sonne
o glorious Lady.

¶ Answer.

For the fruite of lyfe is gauen
vs by the.

O God whiche with double
ioy haste fulfilled the most
blessyd virgyn Mary aswel in y
conceptyō as in the byrthe of thy
ryght entierly belouyd sonne.

And her virginite saued neuer-
theles. Whiche also haste mul-
tplied her ioyes thorough the re-
surreccyon of her sayd sonne Graūt
we beseeche the that by the mery-
tes and prayour of thy sone we
may attayne to that unspeakable
ioy the which (the beynge assump-
te) dothe now enioye with the in
heuen for euer. Op Christe our
lorde. So be it.

sanctis/et est ho-
nor tibi grandis/
In celi palatio.

Ubi fructus ventris
tui pte des nobis frui
in pereunt gaudio.

¶ Versus.

Benedicta es a filio
tuo/domina.

R. m.

Quia per te fructum
vite comunicauimus
Oremus.

Deus q beatif-
icauit uirginem
mariam in conceptu &
partu uirginitate serua-
ta duplici gaudio le-
tificasti: quique ei⁹ ga-
udia filio tuo resurgen-
te & ad celos ascenden-
te multiplicasti: presta
quesumus ut ad illud
ineffabile gaudium (q
assumpta tecū gaudet i
celo) & p filij tui meri-
tis et intercessione va-
leamus peruenire.

Per christum domi-
num nostrum. Amen

I. iij

Out

De profundis clamaui ad te dñe
dñe exaudi vocē meā

Ant' aures tue in-
tendētes in vocē de-
precationis mee.

Sint' rates obser-
uaueris dñe dñe quis
sustinebit.

Quia apud te ppeti-
tio est & ppter legē
tuā sustinui te dñe.

Suscepit aia mea i
verbo eius: sperauit
anima mea in domino

Acustodiama tūta
vsque ad noctē: spe-
ret israel in domino.

Quia apud dñm mi-
sericordia: et copiosa
apud eam redemptio.

Et ipse redimet isra-
el ex omnibus iniqui-
tatibus eius.

Rexie electio. Rexie electio.
Rexie electio. Pa-
ter nre. Et ne nos in-

Out of the botombles pttē
of my heuy trouble I call
vnto the \ oh lorde: lorde hear my
prapour.

Let thy cares be attente vnto
the voyce of my complaynt.

Ho: if thou lorde \ imputeſt mē
nes synnes vnto them \ lorde who
shall nat fall?

But thou arte mercifull and ca-
sy to entreat: that we myght reue-
rence and fear the.

The lorde is my hope vnto w-
hom my soul cleaueth \ and I be-
leue his worde.

My soule is set vpon the lorde
from the one morning watche
vnto the other.

Let Iſrael truſt vnto the lorde
for with the lorde is there bothe
infinite mercye and plentuousnes
redempcyon.

Ho: it is he that redempth Iſra-
el from al theyr synnes.

Lorde pray for vs. Chriſte pray
for vs. Lorde praye for vs. Our
father that is in heuen. And lea-
de vs nat into temptacyon.

But

Our Lorde. Fo. lxxxiij

But delpue vs from all euill.

C Versicle.

Lorde gve them eternall reste.

C Antienne.

And continuall lycht'maye thyne vnto them. From the gates of helle. Lorde delpue thei soules. I truste to see the goodes of the lorde. In the lande of lyfe.

Lorde god hear my prayour.

And gve hearyng vnto my clamour. Let vs praye.

Lorde inclyne thine ear vnto our prayers wherein we ryght deuoutly cal vpon thy mercie that thou wylt bestowe the soules of thy seruantes both men and women (whiche thou haste commaunded to departe fro this worlde) in the countre of peace and reste and further cause them to be made pertyners with thy saintes. By Christ our lorde.

God haue mercy of all christen soules. So be it.

C A prayour to be said at the leuacion of the sacrament.

I. liij

Thaple

Sed libera nos.

C Versus.

Requiem eternam da
na eis domine. **Rm.**

Et lux perpetua luce
at eis. **A** porta inferi.

C Erue dñe aias eorū.
Credo videre bona
dñi. In terra viuētū
Dñe exaudi orationē
meam. Et clamor me
us ad te veniat.

Oremus.

Istius dñe aq
re tuā ad pces
nostras: quibus miam
tuā supplices deprecamur
vt aias famulorū
familiarūq; tuarū
(quos de hoc seculo in
grate iussisti) in pacis
ac incis regione cōstituas:
et scōrū tuorū
iubeas esse consortes.
Per christum dominū
nostrum. Amen.

Añne oim fide
liū defunctorū
per miam de requiescant
in pace. Amen.
C In eleuat one corp
oris christi.

The seven Psalmes:

Alle verum cor-
pus natum de
maria virgine.

Uere passus immolatus
in cruce pro homine.

Cuius latus perforatum
vnda fluxit sanguine
Esse nobis per gustatum
mortalis in examine.

O dulcis. O pie. O
sa fili marie.

Sequuntur septem
psalmi penitentiales.

an. De remissio caris.
Psalmus. vi.

Domine ne in
furore tuo ar-
guas me neque in ira
tua corripas me.

Miserere mei domine
quia infirmus sum: sana
me domine: quoniam con-
turbata sunt ossa mea.
Et anima mea tur-

Humble very body \ incarnate
of a virgin Rayled on a
crosse \ offered for manes syn w-
hose syde beynge peryd \ blode ran-
ne out plentifully \ At þe point of
death let vs receyue the bodely
O swete \ O holp \ O Jesu son of
Mary.

Here foloweth the seven
psalmes and lateny.

Antp. Do nat forget.

The. vi. Psalm.



Unde
rebuke
me nat I
pray þe in
thy wa-
the: ne-
ther chal-
tise me
nati thy
anger.

Have
mercy on

me lorde \ for I am syke: heale me
lorde \ for I am all in dyspayre.

Eor euen my soul is greuouly
tempted

The seven Psalmes. Fo. xxv

tempted: but thou lord howe lo
se ceasest?

Turne the Lorde to deliuer
my soule: and saue me for thy
goodnes.

Nor among the dampned ther
is none that remeber the: in hell
who is he (thynkest thou) that ca
praise the?

I labour in waylyng \ I washe
my bed euery nyght: and wet my
pyllowe with my teares.

My syght is losse with heuie
moornynge: I am wythered vp
among so many myne enne
myes.

But now ye shall auoyde fro
me \ **E**all ye synfull: for it is the
lorde that hathe herde the noyse
of my wepyng.

The lorde hathe herde me his
suppliaunt: the lorde hathe recep
ued my prayer.

They shalbe shamed and sore
troubled all þ are my enemyes:
they shalbe turned backe and con
founded sodenly.

O lord be to the father to the so
and

bata est balde: sed tu
domine usquequo.

Conuertere dñs: et
eripe aiam meā: saluā
me fac ppter miseri
cordiam tuam.

Quā non est in mor
te q̄ me mor sit tui in i
ferno autē quis conf
tebitur tibi.

Laborauit in gemitu
meo lauabo p lingu
las noctes lectū meū:
lachrymis meis strā
tum meum rigabo.

Turbatus est a furo
re oculus meus inue
teraui inter omnes in
imicos meos.

Discedite a me oēs
q̄ operamini iniquitatē
qm̄ exaudiuit dñs vo
cem fletus mei.

Exaudiuit dñs dep
cationē meā: dñs ora
tionem meā, suscepit.

Erubescant & cōtur
bētur vehemēter om
nes inimici mei cōuer
tantur et erubescant
valde velociter.

O lorda patri et filio:

The seven Psalmes.

et spiritui sancto.

Sicut erat in principio et nunc et semper in secula seculorum. Amen.

Beatissimi sunt iniquitates et quorum tecta sunt peccata.

Batus vir cui non imputauit dominus peccatum nec est in spiritu eius dolus.

Quia tacui inueterauerunt ossa mea: dum clamarem tota die.

Quia die ac nocte grauata est super me manus tua conuersus sum in crimina mea dum consergitur spina.

Delictum meum cogniti tibi feci et iniquitatem meam non abscondi.

Dixi confitebor aduersum me iniquitatem meam domino et tu remisisti impietatem peccati mei.

Propter hoc orabit ad te ois sanctus: in tempore oportuno.

and to the holy ghoste.

As it was at the beginning so it is now and euer shalbe. Amen

Oh howe blessed is he that is eased of his transgression \ whose synne is couered?

Oh happy man \ vnto whome the lord rekeneth nat his syn: in whose mynde there is nothyng deceptfully hyd.

For I verely \ whyle I helde my tonge \ my bones aked with my dayly out cryeng.

For daye and nyght thy heuy hande pressed me downe \ my succulent moysture was turned in to a sommer drought.

But my syn \ after that I hade confessed it vnto the \ and vncouered before the \ my wickednes.

When I sayd accusyng my selfe I acknowledge & confesse my transgression vnto the lord \ euen anon thou forgaunst the cryme of my synne.

Wherfore what so euer saynt he be \ let hym praye vnto y as sone as he fele the same distresse.

And

The seven psal: Ps. lxxvi

Wind than shall nat the inundacion of swellinge waters touch the hymn.

Thou art my refuge in my tribulacion closynge me aboute & nowe thou closest me about with the rope of delpauerance.

I shall instruct the (sayst thou) and shewe the what waye thou muste go & I shall fasten myne yces upon the.

Excepte ye wyl be horses and mules cleue without vnderstandynge.

Whose mouthes and heades on les they be with snaffe and byndel refrayned \ they wyl nat obeye the.

Let the vngodly loke for many plages: but who so trusteth in the lorde shalbe closed about with mercy.

Be glad in the lorde and reioyse ye ryghtwysse \ be iocunde and merue ye all that be of an vpryghte herte.

Glorie be to the father to the son and to the holy ghoſte,

As it

Veritatem in diluuis aquarum multarum: ad eum non appropinquabunt:

Tu es refugium meum in tribulatione: qui circumdedit me exultatio mea et erue me a circumdantibus me.

Intellectum tibi dabo et instrua te in via hac qui gradieris: firmabo super te oculos meos.

Nolite fieri sicut equus et mulus in quibus non est intellectus.

In chamo et freno maxillas eorum constringe qui non appropinquabunt ad te.

Multa flagella peccatoris: sperante autem in domino misericorditer circumdabit.

Reetamini in domino. et exultate iusti: et gloriamini omnes recti corde.

Gloria patri et filio: et spiritui sancto.

The seven Psalmes.

Sicut erat.

Psalmus. xxxviii.

Domine ne in furore tuo arguas me neque in ira tua corripas me.

Quia sagitte tue infixe sunt mihi. & conarmasti super me iumentum tuum.

Non est sanitas in carne mea a facie ire tue non est pax ossibus meis a facie peccatorum meorum.

Quia iniquitates mee supergressae sunt caput meum: & sicut onus graue grauante sunt super me. Putraverunt & corruerunt cicatrices mee: a facie iniquitatis mee.

Miser factus sum usque in finem tota die contristatus ingrediebar.

Quia iuramenti mei impleti sunt iniquationibus: & non est sanitas in carne mea.

Afflictus sum & humilitatus sum nimis: rugiebam a gemitu cordis mei.

Domine ante te oculus meus & gemitus meus a te non est absconditus.

As it was at þe begynnynge \ as it is nowe & euer shalbe. Amen.

The. xxxviii. Psalm.

Lorde I beseeche the reprove me nat in thy fure neither correcte me nat in thy wrate.

For thy arrowes ar set faste in me \ thy hande is layde sore vpon me.

Thy wrath hath lefte nothynge hole in my fleche \ nothynge hole in my bones for my synne.

For my synnes are risen ouer my head beynge as it were a gre at burden moche heuier than I am able to bear.

Opsecrete sores stinke & fester for my nowne folowshenes.

I am adfolyte \ and delected so farre þat I am wepy of my lyfe.

Op lynes are full of myserie there is no helth in all my body.

I am sore febled and broken \ angurthe of my herte krekethe forth into loude cryeng.

Lorde thou knowest all my desyre and my wayling is nat hid from the.

Am

The seven Psalmes. Fo. lxxviii

My herte panteth \ my strength
hath lefte me \ and my vie sought
goeth fro me.

My frendes and neyghbours
stode agaynste me whan I was
smytten.

And my very kynnsfolke fledde
farre fro me: but they flew vpon
me that layde awaite for my lyfe

And they that forget my schiese
for me inuented and sought frau-
des and gyle at all tyme.

But I as a deesse man herde nat
for I am as the domme that open-
yth nat his mouthe.

I am as one that heryth nat \
therefore can nat rebuke agayn.

Eor in the (oh lord) do I trust
thou wylt nat frustrat my hope
oh lord my god.

Eor thynge do I aske \ that they
reioyse nat vpon my hurte \ ne-
ther make a gaude at the dyng
of my fete.

Eor I am verely redye to the
scourge \ and my blew strokes
do I neuer forget.

Eor I my selfe confesse my un-
godlynes

Quoniam mei conturbati
sunt derelicti me virtus mea
et sume occisor meorum
et ipsi non est mecum

Amicus meus et proximus
meus: aduersum me ap-
propinquauerunt et
steterunt.

Et qui iuxta me erant
de longe steterunt et non
faciebant qui querebant
animam meam.

Et qui inquirebant ma-
la mihi locuti sunt vani-
tates: et dolos tota
die meditabantur.

Ego autem tanquam surdus
non audiebam: et sicut
mutus non aperies os
suum. Et factus sum sicut
homo non audiens: et
non habes in ore tuo
redargutiones.

Quia in te domine spera-
ui: non erubescas in do-
mine deus iustus.

Quia dixi nequid super-
gaudeat mihi inimicus
meus et dum commo-
nentur pedes mei / super
me magna locuti sunt.

Quia ego in flagella
paratus sum: et dolor
meus in conspectu
meo semper.

Quia iniquitatem meam

The seven psalmes.

annuntiabo & cogita-
bo pro peccato meo.

Inimici autem mei ut
nisi / & confirmati sunt
super me: & multiplicati
sunt qui oderunt me iniqui.

Quia retribuisti mala
pro bonis / detrahebant
mihi / quoniam insequer
bar bonitatem.

Ne derelinquas me
domine deus meus: ne
discesseris a me.

Intende in adiutorium
meum: domine deus sa-
lutis mee.

Gloria patri & filio:
& spiritui sancto.

Et ut erat in princi-
pio & nunc & semper: & in
secula seculorum. Amen

Psalmus.

Miserere mei deus
secundum magni-
tudinem misericordiam tuam.

Et secundum multitu-
dinem miserationum tua-
rum dele iniquitatem meam.

Amplius lava me ab
iniquitate mea et a pec-
cato meo munda me.

Quia iniquitatem meam

goodnes and my synne geueth
sorowe in me.

But myne ennemyes are saue
and stronge / and they encrease
whiche hate me wrougfully.

Whiche also requite me euill
for good / they were me iniuri-
ously because I folowe that that
good is.

Forsake me nat therfore lorde
my god / go nat fro me.

Haste the to helpe me / Oh lorde
my saluynge helthe.

Glorie be to the father / to the
son / and to the holy ghoſte.

As it was at the begynnyng /
as it is nowe and euer halbe.
So be it.

The .i. psalme.

Mercy vpon me (Oh
God) accordyng vnto thy
goodnes.

For thy gret infinite mercyes
awake myne inquite.

Let washe me more from my
ne inquite and clese me from my
synne.

For I knowlege myne inquis-
te and

The seven psal. Po. lxxviii
te and my synne is euer before
myne eyes.

Against the onely haue I syn-
ned: and haue done that whiche
is euill in thy sight: that thou
mayste be iustified in thy wordes
and mayste haue the victory whā
thou haste iudged.

Lo I was begotten in wycked-
nes and my mother concepted
me polluted with synne.

Lo thou haste louyd truthe the
vniuersal and secreete thynges
of thy wysdome \ haste thou vte-
red vnto me.

Sprinkle me lord with hyssope
and thā shal I be cleane \ thou shalt
washe me \ and than shal I be whiter
than snowe.

Into my hearynge shalt thou
gryue ioye and gladnes \ and my
brosed bones shal be refreshed.

Turne thy face from my synnes
& wype away al my wyckednes.

Pure herte create in me (oh
god) and an upryght spirite make
a newe within me.

Caste me nat awaye from thy
face \

ego cognosco: et pecca-
tum meum contra me
est semper.

Tibi soli peccavi et
malū corā te feci vt iu-
stificeris in testimonijs
tuis et vincas cum iu-
dicaris.

Ecce enim in iniquita-
tibus conceptus sū
et in peccatis conce-
pit me mater mea.

Ecce enim veritatē
dilexisti incerta & oc-
cultā sapiente tue ma-
nifestasti michi.

Sperges me domi-
ne hyssopo & munda-
bor: lauabis me & su-
per niuem dealbabor.

Auditui meo dabis
gaudiū & letitiā & exul-
tabunt ossa humiliata

Terte faciem tuā a
peccatis meis et omnes
iniquitates meas dele.

Cor mundū crea in
me deus: & spiritū rec-
tum innoua in visceri-
bus meis.

Ne proicias me a

The seven Psalmes.

facte tuas: & spm scm
tun ne auferas a me.

face and thy holy ghoſte take nat
from me.

Redde mihi leticiā sa-
lutaris tui: & spū pzi-
cipali confirma me.

Make me agayne to reioyſe in
thy ſauing helthe \ & ſtrengthen
me with a ſpirituall ſpirite.

Docbo iniquos vias
tuas: & impij ad te
conuertentur.

I wyl inſtructe the wylked that
they maye knowe thy wayes: and
the vngodly ſhalbe conuerted vnto the.

Libera de ſanguinibus
deus ſalutis mee & exultabit lingua
mea iuſticiam tuam.

Delouer me from blodes (oh
god) the god of my helthe \ & my
tongue ſhall triumphe vpon thy
ryghtwyſnes.

Ne labia mea aper-
ies: & os meū annun-
tiabit laudem tuam.

orde open thou my lippes
and than my mouth ſhall ſhewe
forth thy prayſe.

Quia ſi voluiſſes ſa-
crificiū dediſſe vtique
holocauſtis non de-
lectaberis.

If thou haddyſt deſpyed ſacri-
fices I had ſurely offered them \
but thou deſpyeſt nat in burnt ſa-
crifices.

Sacrificiū deo ſpūs
contribulat⁹ cor: con-
tritum & humiliatum
deus non deſpicias.

A ſacrifice to god is a lowly
ſpirite: a contryte and an humble
harte thou ſhalt nat deſpice. (O
god.)

Benigne fac dñe in
bona volūtate tua ſp-
on: vt edificentur mu-
ri iheruſalem.

Deale gently of thy fauoura-
ble beneuolence with ſpon. Let
the walles of iheruſalem be bylt
agayne.

Tham

Commendations. Ps. c. v.

forowfull thoughtis \ make me
stiffe agayne accordynge to thy
promyses .

Turne thou awaye fro me the
deceytfull way: and make thy la-
we pleasaunt vnto me.

The true waye haue I chosen:
and thy pleasures I dyd sette be-
fore my pies .

I cleauyd to thy testimonies (o
lord.) let me nat be shamed.

I shall runne in the way of thy
commaundementes: for thou wylt
case my herte .

Teach me (lorde) the way
of thy ordynaunces: and I
shall marke them for euer .

Goue me vnderstandyng and I
shall kepe thy lawe . I shall kepe
it with all my harte .

Leade me by the pathe of thy
pceptes: for in it is my pleasure.

Bende my herte into thy testi-
monies: and nat into lucre.

Turne away my pies lest they
beholde vayne thynges: in thy
way quicken me.

Make faste thy promyses to thy
serua:

mea pze tedio: confra-
ma me in verbis tuis.

Uiam iniquitatis a-
mone a me: et de lege
tua miserere mei.

Uiam veritatis ele-
gi: iudicia tua non sū
oblitus .

Redhesi testimonijs
tuis domine: noli me
confundere .

Uiam mandatorum
tuorum cucurri cū di-
latasti cor meum.

Egē pone mihi
dñe viā iustifi-
cationū tuarum: & ex-
quiram eam semper .

Pa michi intellectu
et scrutabor legem tu-
am: & custodiam illam
in toto corde meo.

Educ me in semita
mandatorum tuorum
quia ipsam volui .

Inclina cor meum i
testimonia tua: et non
in avariciam:

Ruertere oculos meos
ne videāt vanitatē: in
dīa tua diuifica me.

Sicut seruo tuo cle-

Commendacions.

quiam tuum: in timore
tuo.

Ampus: opprobriū
meū qđ suspicāt? sū:
qđ iudicia tua locūda.

Ecce concupiscui man-
data tua: in equitate
tua iustificame.

Et veniat sup-
me misia tua dñe
salutare tuum secun-
dum eloquium tuum.

Et respōdebo expro-
biantibus michi ver-
bum: quia speravi in
sermonibus tuis.

Et ne auferas de ore
meo vñū veritatis vñ
quequaque: qz in iudi-
cis tuis supersperavi

Et custodiam legem
tuā semper in seculū:
et in seculum seculi.

Et ambulabam in la-
titudine: quia manda-
ta tua exquisiui.

Et loquebar de testi-
moniis tuis in conspe-
ctu regum: et non con-
fundebar.

seruaunt: whiche is adiecte vnto
thy worshype.

Turne away my shame which I
feared: for thy iudgements are
fauorable.

Lord I despised thy commaun-
demētes: restore me for thy right-
wysenes.

Be present with me (o lord)
with thy mercy come to me
with thy helpe accordyng to thy
promyses.

That I might haue to answer
my reuylers: for I stycke to thy
promyses.

Suffer nat at any tyme the wor-
de of trouthe to be taken fro my
mouthe: for I haue respecte vnto
thy ordynaunces.

And I shall obserue thy lawe
subpously \ euer worlde without
ende.

I shall begynne to be at large re-
strayned w nothing: for I haue
sought thy commaundementes.

I shall preach thy testimonys
before kynges: and shall nat be
confounded.

But

But shall delvte in thy precep-
tes whiche I haue louyd.

I shall lyfte vp my handes to
do thy preceptes : which I haue
loued : and shall thinke busely v-
pon thy ordynaunces .

Remember thy promise to
thy seruaunte: in the whiche
thou haste caused me to truste.

Thy promise is my comforte in
my affliction: for it is it, that re-
storeth me.

These proude vngodly haue
scorned me sore: but yet I swar-
ued nat from thy lawe.

I remember thy iudgementes
whiche thou haste done from the
beginnyng (lorde) and I was
well comforted.

It kindled my herte and freted
me so: to se these proude vngod
ly thus to forsake thy lawe.

My ordynaunces were my son
ges: whyles I here wayfared a
straunger.

In the nyght shall I thynke vpon thy name (o Worde) and I shall obserue thy lawe.

△. 〇

This

**Et ineditabar in mās
bātis tuis que dilexi.**

et leuauit man⁹ me-
as ad mādāta tua que
dilexi: et exerceboz in
iustificationibus tuis

Quoniam es tuus Dominus
tuus seruus tuus : in
quo michi sperau dedisti

Dec me consolata est
in humilitate mea : qz
eloquium tuum vinct-
ficauit me .

u ubi lique agcbat
bfnequa q; a lege au
tem tua non declinaui

emoꝝ ſat iudicioꝝ
fuozum a ſeculo domi
ne ei conſolatus ſum

effecto tenuit me
 p̄ peccatis derelin-
 quentib⁹ legem tuam

stables mihi erāt
infirmiuitates me: illo
co peregrinatiōis mee

Quoniam: fuit nocte no
luntis tue dñe: & custo
diti legem tuam.

Commendacions.

Nec facta est michi
quā iustificaciones
tuas exquisiui.

Portio mea do-
mine dixi custo-
dire legem tuam.

Deprecatus sū faciē
tuā in toto corde meo
miserere mei secundū
eloquium tuum.

Cogitavi vias me-
as et conuersti pedes
meos: in testimonia tua.

Paratus sum & non
sum turbatus: vt cu-
stodiam mandata tua

Runes p̄tōrū circū
plexi sunt me: et legē
tuā non sum oblitus.

Media noctesurgebā
ad cōfitebū tibi sup̄
dicia iustificatiōis tue

Particeps ego sū o-
mīū tuū: tū te: & custo-
dientīū mandata tua.

Mia tua dñe plena
est terra: iustificatio-
nes tuas doce me.

Bonitātē fecisti
cū seruo tuo do

This grace haſte thou giuen
me: that I myght obſerue thy com-
maundementes.

Thou art my lotte \ lorde I
am full purpoſed to obſer-
ue thy commaundementes.

I longe for thy preſence with al
my herte: haue mercy vpon me ac-
cordyng to thy promyſe.

I called to mynde my wayes
and I turned my fete vnto thy te-
ſtimonies.

I haſted my ſelfe and deferred
nat to thentent I wolde obſerue
thy preceptes.

The vngodly cōgregacyon hynd-
red me ſore: yet dyd I nat for-
get thy lawe.

At mydnyght ſhall I ryſe vp to
prayſe the: for thy ryghtwyſe iud-
gements.

I aſſociate my ſelfe with all that
worſhypp the \ and with them that
obſerue thy commaundementes.

The erth is full of thy goodnes
lord \ nurtur me in thy ceremonies

Thou haſte delte fauorably
with thy ſeruaunt (o lorde)
accordyng

Commendacions. Fo. c. vij

accordyng to thy promyse.

Lerne me ryghtly to saoure & to knowe: for I beleue thy commaundementes.

Before I was tamed with affliction I erred: but nowe I marke thy sayenges.

Thou art good and gracypus instructe me in thy ordinaunces.

These proude vngodly framed to gether theyr paynted lyes agaynst me but I shall obserue thy commaundementes with all my herte.

They grosse hertes are congeled lyke talowe: but I shall delp te in thy lawe.

I was happy that thou tamedst me with affliction: that I myght yet be instructed in thy ordinaunces.

Better is the lawe of thy mouth to me: than thousaundes of golde and syluer.

Thy handes haue fashioned and ordeyned me: gyue me vnderstandyng to lerne thy commaundementes.

Q. iij

Ther

mine scdm Abi tui:

Bonitatem & disciplinam et scientiam doce me: quia in mandatis tuis credidi.

Priusq̃ humiliarer ego deliqui: propterea eloquiū tuū custodiu

Bonus es tu: & in bonitate tua doce me iustificaciones tuas.

Multiplicata est super me iniquitas superborū: ego autē in toto corde scrutabor mādata tua

Cogitatuū est sicut lac cor corū: ego vero legē tuā meditatuū sū.

Bonū mihi quia humiliasti me vt discam iustificaciones tuas.

Bonū michi rex ortus tui: et super milia auri & argenti.

Quā tu fecisti me & plasmasti me: da mihi intellectum vt discam mādata tua.

Commendacions.

Qui timent te vides
bñt me & letabñt: q̃a i
verba tua supersperant

They that fear the shalbe glad
to se me so to cleue to thy promp-
ses.

Cognoui domine q̃
equitas iudicis tua: et
in veritate tua humi-
liasti me.

Iowe knowe I lorde that thy
iudgements are ryght good: and
that thou haste scourgyd me of
good entent.

Erat mia tua vt con-
soletur me scdm elo-
quium tñi seruo tuo.

But I beseeche the let thy mercy
be my comforte: accordynge to
those wordes whiche thou promp-
sedest to thy seruant.

Curāt mihī misera-
tiones tue & blñd: q̃ lex
tua meditatio mea est

Let me be in thy fauour \ and
I shall lye: for thy lawe is my
dehlyte.

Confundant mihī ti-
mētes te: qui noue-
runt testimonia tua.

Let these proude vngodly be
confounded for they go aboute
to destroye me faulces: but yet
shall I in the meane tyme set all
my mynde vpon thy comman-
dementes.

Cogitant mihī ti-
mētes te et qui noue-
runt testimonia tua.

Let them nat worshype the and
know thy testimonies turne vn-
to me.

Erat cor meū inima-
culatum in iustificati-
onibus tuis: vt non
confundar.

My herte shalbe parfyt in thy
ordynaunces: wherfore I shall
nat be shamed.

Efecit in salu-
tare tuum aīa

My soule fainted longynge af-
ter thy sauynge helpe: but
yet

pet I lyfte vp myn ples vnto thy
promyses.

Won ples daseled with loking
vp after thy promises: and I sayd
whan wilt thou comforte me?

I was dyed away like a blad-
der hanged in the smoke: but yet
forget I nat thy ordynaunces.

Howe longe shall thy seruaunt
suffer these thynges: whan wilt
þ at laste geue sentence agaynst
my pursuers.

These proude vngodly digged
pytfalles for me: which haue no
respekte vnto thy lawe.

All thy preceptes are faythfull
and true: they persecute me un-
worthely helpe thou me.

They hadde almoste made an
ende of me in the erth; but yet in
no maner wyse forsoke I thy co-
maundementes.

Restore me for thy mercyes sa-
ke: and than shall I kepe the testi-
monies of thy mouth.

Oorde \ thy worde standeth
for euer: in the heuens.

From generacyon to genera-
cyon

Q. iij

cyon

mea: & in verbum tu-
um supersperant.

Defecerunt oculi mei i
eloquiū tuum: dicētes
qñ consolaberis me.

Quia factus sum sicut
bter in puma: iustifi-
cationes tuas non sū
oblitus.

Not sūt dies serui-
tut: qñ facies de perse-
quentibus me iudiciū

Parrauerunt michi
iniqui fabulationes:
sed non vt lex tua.

Omnia mādata tua
veritas: iniqui psecu-
ti sūt me / adiua me

Aulominus consū-
mauerūt me in terra:
ego autem non dereli-
qui mandata tua.

Sesunt mihi miam tu-
am blificā me: et co-
nodiam testimonia o-
ris tui.

Ideternum dñe
verbum tuum:
permanet in celo.

In gnatione & gene-

rationē veritas tua: sū
dasti terrā & pmanet.

Ordinatione tua pse
uerat dies quoniam om
nia seruiunt tibi.

Nisi quia lex tua medi
tatio mea est: tūc forte
perissem in hūiliate mea

Ineternū nō obliuiscar
iustificationes tuas: quia in tuis
iustificasti me.

Tuus sū ego salutū
me fac: quia iustificati
ones tuas exquisiui.

Merita expectauerunt pec
catores ut pderet me
testimonia tua intellexi

Ois cōsummationis
vidi finē: latum man
datum tuum nimis.

Quomodo dilexi
legē tuā dñe to
ta die meditatio mea ē

Super inimicos meos
prudenter me fecisti
mandato tuo: quia in
eternum michi est.

Super omēs docētes me

upon continueth thy trowth: thou
hast set y^e erthe & it standyth still.

The tyme contynueth still accor
ding to thy ordynance: for all
thingis ar at thy cōmaundement

Excepte thy lawe had ben my
delyte: I had perished in myne
affliction.

I shall neuer therfore forgete
thy commaundementes: for by
them thou haste refreshed me.

I am thynne saue thou me: for I
serched thy commaundementes.

The vngodly wayte to destroy
me: but I in the meane tyme shal
endeuor me to vnderstande thy
testimonies.

I perceiue that euery thyng
comprehensyble hath an ende:
but thy commaundementes are
incomprehensyble.

O howe exceedingly loued I
thy lawe: continually do I
thynke thereon.

Thou hast made me wiser than
myne enemies thourgh thy pcep
tes: for they are euer in my myde.

Ouerceded all my techers i rught
vnder

Commendacions. Fo.c.12

Understandyng: for I am euer spe
king of thy testimonies.

I passed euē the seniors in true
understandyng: for I obserue and
marke thy commaundementes.

Frō euery euyl pathe I refray-
ned my feate: to the entent I wol
de obserue thy wordes.

I haue nat swaruid frō thy ple-
sures: for thou shalt instructe me.

O howe swete are thy wordes
in my taste: they are sweter than
any ony in my mouthe.

I fetche my understandyng at
thy cōmaundementes: wherfore
I hate euery deceytfull pathe.

Thy wordes are a lanterne
to my fete: and lyght vnto
my fote pathe.

I haue sworne and chalperfour
me it: to kepe thy iust pleasures.

I am febled wth affliction: lorde
restore me after thy promyses.

O lorde I beseeche the \ let the
willing sacrifices of my mouth
be accepted: and teche me thy ple-
asures.

I my selfe bypnye my life euer
in to

intellexi q̄a testimonia
tua meditatio mea est

Sup senes intellexi
q̄ mādata tua quesuisti

Aboi via mala pro-
hibui pedes meos: vt
custodiam verba tua.

Indicijs tuis non
declinaui: quia tu legē
posuisti michi.

Quam dulcia fauci-
bus meis eloquia tua
super mel ori meo.

Imādatiis tuis non
lexi: ppterca odiui om-
nem viam iniquitatis

Lucerna pedib⁹
meis. Vbā tuū:
q̄ lumen semitis meis

Iuravi essetui custo-
dire iudicia iustitie tue

Humiliatus sum usque
quaq̄ dñe: viuifica me
secundū vbum tuum

Olūtaria oris mei
beneplacita sac dñe: et
iudicia tua doce me.

Aia mea in manib⁹

Commendacions.

Mens semper: et legem tuam non sum oblitus. **I**n to peryll: but yet thy lawe do I not forget.

Obscuerunt potiores laquei mihi: et de manibus tuis non erraui. **T**hese proude vngodly haue set snares for me: but yet I swaueued not from thy commaundementes.

Dereditate acquisiuerunt testimonia tua in eternum: quia exultatio cordis mei sunt. **I** haue chalenged thy testimonies for my perpetuall heretage: for they are my hertis ioye.

Inclina cor meum ad faciendas iustificationes tuas in eternum: propter retributionem. **I** haue bowed downe my hert to do thy ordynaunce; yee & that for euer without ende.

In quos odio habui et legem tuam dilexi. **T**he frantye harde necked do I hate: and thy lawe haue I loued.

Adicator & susceptor merces tua: et in verbum tuum superperaui. **T**hou art my lurking place and my shelde: I waite for thy promyses.

Decline a me maligni: et scrutabor mandata dei mei. **A**uoyde fro me ye hurtfull men: and I shall kepe the preceptes of my God.

Suscipe me secundum eloquium tuum: et viuam: et non confundas me ab expectatione mea. **S**trengthen me according to thy promyses: that I may lyue: let me not be shamed nor disapoynted of my hope.

Adiuua me & saluero: et meditabor in iustificationibus tuis semper. **S**tay thou me \ and I shalbe saued: and I shall delyte busely in thyne ordynaunces.

Thou

Thou shalt trede downe all that erre from thy ordynaunces: for all these crafty mennes studie is to deceyue with lyes.

Like rust thou rubbedest awaye all those proude vngodly of y^e erthe wherfore I loued thy testimonyes.

My fleshe trembled for feare of the: & I feare thy iudgementes.

My minde was to do equite and ryghtwysnes: leue me nat to myne vniuste verers.

Delight thy seruaunte with good thyngis: lest these vngodlye make me sorowfull with the: y^e iniuries.

My eyes daseled loking vp for thy sauynge helpe: and wapyng for the promyses of thy ryghtwysnes.

Cale with thy seruauit mercefully: and instruct me with thy ordynaunces.

I am thy seruauit make me to vnderstande and knowe thy testimonyes.

It is tyme (lorde) to do iudgement;

Speruilli oēs discedentes a iudicijs tuis quia iniusta cogitatio eorum.

Peruariantes reputaui omnes peccatores terre: ideo dilexi testimonia tua.

Confinge timore tuo carnes meas: a iudicijs enim tuis timeui.

Ecce iudicium iusticiā: nō tradas me calumniantibus me.

Suscipe seruū tuum in bonum: non calumentur me superbi.

Oculi mei defecerunt in salutare tuum: & in eloquium iustitie tue.

Hac cū seruo tuo secundum misericordiā tuam et iustificatiōes tuas doce me.

Seru^s tuus sū ego: da mihi intellectū: ut sciam testimonia tua.

Tempus faciēdi do-

Commendacions.

mine: dissipauerunt le-
gem tuam.

ment: for they haue scateryd abro-
de thy lawe.

I deo dilexi mādata
tua super aurum & opazio-

And therefore I loued thy pre-
ceptes: aboue golde and precy-
ous stones.

Propterea ad oia mā-
data tua dirigebar: & non
inueni viam iniquam & non
dolo habui.

And for this I knowledg all
thy cōmaundementes to be ryght
& I hate euery false path.

Mirabilia testimo-
nia tua dñe: ideo scrutata est ani-
ma mea.

Miraculous are thy testy-
monyes: wherfore my soule
obserueth them.

Declaratio sermonū
tuorum illuminat: & in-
tellectū dat paruulis.

To come but to the doore of thy
scripture lpyhteneth: & goueth vn-
derstandinge to the vnlerned.

Os meū aperui & at-
traxi: quia mandata
tua desiderabam.

I drewe in my breth fapn: for
that I laboured so sore to attayne
vnto thy commaundementes.

Aspice in me & mise-
reere mei: scdm iudiciū
diligentiū nomē tuū.

Beholde and haue mercy vpon
me \ accordyng to thy iudgemen-
tes: wherwith thou gouernest the
louers of thy name.

Gressus meos dirige
secundum eloquiū tu-
um et non dominetur
mihi omnis iniusticia.

Rule my steppys after thy plea-
sures: and suffer no iniquite to ha-
ue dominion ouer me.

Redime me a calum-
nijs hominum: vt cu-
stodiam mandata tua.

Redeme me from the iniuries
of men: and I shall kepe thy com-
maundementes.

Raciē tuā illumina

Make thy face to shyne vpon thy
serua-

seruaūt: and instructe me in thy
ordynaunces.

Stremes of water gushed out
of myne eyes: because I se men
not obseruing thy lawe.

Rightwysse art thou (o lord): &
right art thy iugementes.

Thou hast commaunded in thy
testimonies: rightwysnes and
faythfulnes moost chere.

My zeale to thy worde kylled me
because my pursuers forgat it.

Thy wordes are purely tryed
lyke as with spere: and thy seruaūt
loueth them.

I was a lytell on and an abiection:
but yet forgate I not thy com-
maundementes.

Thy rightwysnes is euerla-
sting: and thy lawe is the very
trewe.

Than affliction and heuynesse
had taken me: than thy comma-
ndementes refreshed me.

The beleuynge of thy promy-
ses is euerlasting rightwysnes gy-
ue me vnder standynge of thy
and shall lye.

I called

sup seruū tuū: & doce
me iustificatiōes tuas

Exist aquarū dedux-
erūt oculi mei: quia non
custodierunt legē tuā

Iustitias dñe: et
rectum iudici-
um tuum.

Mandasti iusticiam
testimonia tua: et veri-
tatem tuam nimis.

Cabescere me fecit ze-
lus meus: quia obliti sūt
verba tua inimici mei
Ignitum eloquium
tuum: vehementer: & ser-
uus tuus dilexit illud.

Adolecentulus, scilicet
ego & contemptus. iusti-
ficationes tuas non
sum oblitus.

Iusticia tua iusticia in
eternū: lex tua veritas

Tribulatio & angustia
inueniunt me mandata
tua meditatio mea est

Equitas testimonia
tua in eternū: intellec-
tū da mihi et virtutem.

Commendacions

Quamam i toto
corde meo exau
di me dñe: iustificatio
nes tuas requiram.

Quamam ad te sal
tavi me fac: vt custo
diam mandata tua.

Reveni in maturita
te & clamavi: q̄a in dñs
ba tua speraverant.

Reveniet oculi mei
ad te diluculo: vt me
ditarer eloquia tua.

Audē meā audi secū
dum mīam tuam dñe:
secundum iudiciū tu
um v̄tifica me.

Appropinquaverunt &
sequentes me in iniqui
tate: a lege autem tua
longe facti sunt.

Sperare es tu dñe: et
oēs vie tue veritas.

In initio cognovi de tes
timonijs tuis: q̄a in
eternum fundasti ea.

Ade humilita
tē meā & eripe
me: quia legem tuam
non sum oblitus.

I Called upon the with all
my herte: graunt me (lorde)
and I shall observe thyne ordy
nances.

I called upon the save thou me
I shall kepe thy testimonies.

I prevent the dawning of the
day: and cry vnto the I waite for
thy promyses.

Opon vics preventyd the watches
that I myght be occupied in thy
pleasures.

Hear me lorde for thy mercyes
take: quicken me after thy plea
sures.

Op pursuers layd theyr orone
fautes vpon my necke: but they
are gone farre backe from thy
lawe.

Thou arte present o lorde: and
all thy preceptes are the verve sel
fe trouthe.

I knewe this before of thy tes
timonies: for thou haste stably
shed them to abyde for euer.

Holde my affliction and
defende me for I forgete
nat thy law.

Defende

Defende my cause & deliuer me
quicken me after thy promyses.

Nelth is farre from vngodly:
for they regard nat thy ordyna-
unces.

Bounteous is thy gentylnes (o
lorde) quicken me at thy pleasure

Many there are that persecute
me and are agaynst me: and yet
haue I nat swaryd from thy te-
stimonyes.

Ise these malycious men and
it priketh me: bycause they obser-
ued nat thy saynges.

Thou seist that I loue thy com-
maundementes: lorde for thy mer-
cies sake quicken me.

The beginning of thy wordes
is trouthe: & y iudgemētes of thy
ryghtwysenes standyth for euer.

The ouermoste in authorite
persecuted me faultles: and
my herte feared at thy wordes.

I am as glad of thy pleasures
as one that had founde many
propes.

I hate and abho: lyres and I lo-
ue thy lawe.

Seuen

Iudicia iudicii mei
& redime me ppter elo-
quia tua uiuifica me.

Longe pccatoribus sa-
lus q̃a iustificationes
tuas nō exquisierunt.

Misericordie tue mul-
te dñe: secundū iudici-
um tuum uiuifica me:

Multi qui psequun-
tur me et tribulāt me:
a testimonijs tuis nō
declinant.

Idi p̃uaricantes et
tabescebā q̃a eloquia
tua nō custodierunt.

Ide qm̃ mandata
tua dilexi dñe: in mia-
tua uiuifica me:

Pincipiū vborū tu-
orū veritas in eternā
oia iudicia iusticie tue.

Pincipes plecti
sunt me gra-
tis: et a ṽbis tuis for-
midauit cor meum.

Letabor ego sup elo-
quia tua: sicut qui in-
uenit spolia multa.

Iniquitatē obio habui
et abhominat̃ sū legē
autem tuam dilexi.

Commendacions.

Septies in die laude
dici tibi: super iudicia
iusticie tue.

Par multa diligenti
bus lege tuam: & non
est illis scandalum.

Expectabam saluta
re tuum domine: & ma
data tua dilexi.

Custodivit anima
mea testimonia tua: &
dilexit ea vehementer.

Seruavi mandata tua
et testimonia tua: quia
omnis via mee in con
spectu tuo.

Ad propinquet de
precatio mea i
n speculum tuum digne iuxta
eloquium tuum da mi
hi intellectum.

Interpostulationes
in conspectu tuo: secundum
eloquium tuum eripe me.

Eruerunt labia mea
hymeni: cum docueris
me iustificationes tuas.

Confitebitur lingua
mea eloquium tuum: quia
omnia mandata tua equitas.

Estent manus tua ut
saluet me quoniam man
data tua elegi.

Seven tymes in the daye I pray
se for thy ryghtwysse ingemetes.

The louers of thy lawe shall ha
ue moche felicitye and quietnes &
no hurte at al.

I truste vpon thy helpe (lor
de) and gyue diligence to thy pre
ceptes.

My soule obserueth thy testimo
nies: and loueth them greatly.

Obserue thy commaundemen
tes and thy testimonies: for all
my wayes are open vnto the.

Let my cryeng ascende in to
thy presence (o lorde) ma
ke me ryghtly to vnderstande
thy wordes.

Let my depe desyre come into
thy syght: and delpue me accor
dyng to thy promyses.

My lyps shall poure forth the thy
praple: thou shalt instructe me in
thy ordinaunces.

My tonge shal speake of thy ple
asures: for al thy preceptes are ry
ghtwysnes.

Let thy handes helpe me: for I
haue chosen thy commaundementes

Comendacions. Fo. c. xii

I despied thy sawnge helthe
(lorde) : and thy lawe is my de
lyte .

My soule shall lyue and prays
the : and thy iudgements shalbe
my helpe .

I am straped like a losse thepe
seke thou thy seruaunt \ for thy
commaundementes hane I nat
forgotten .

Lorde gyue them eternall rest:
And continuall lyght map shyne
vnto them .

Lorde haue mercy on vs .

Christe haue mercy on vs .

Lorde haue mercy on vs .

Our father. Haple Mary.

Thc. c. xxviii. Psalmc.

Lorde thou enserchest me de
pely \ and enseyst me persy:
thy : thou knowest howe I muste
syt downe \ and how I shall ryse
agayne \ thou proudest me my ly
uynge a farre of .

My iourney and my sytynge
downe : thou disposest \ scist all
my wayes .

There is not one so lytle a
worde

Concupisti salutare
tuum dñe: et lex tua me
ditatio mea est.

Anima mea et
laudabit te: et iusticia
tua adiuvabunt me.

Erravi sicut ovis q̃
pergit quere servum tuum
dñe: quia mandata tua
non sum oblitus .

Requiem eternam do
na eis domine.

Et lux per petua luce
at eis .

Ryrie cleyson .

Ryrie cleyson .

Ryrie cleyson .

Pater n̄. Ave maria

Psalmus. cxxviii.

Domine proba
sti me & cogno
visti me. tu cognovisti
sessionem meam et re
serrectionem meam.

Intellexisti cogitatio
nes meas de longe: se
ditam meam et famili
um meum intelligasti.

Et om̄s vias meas

Commendacions.

Perdidisti : quia non est
sermo in lingua mea .

Ecce dñe tu cognos-
cisti oia nouissima et
antiqua : tu formasti
me et posuisti super
me manum tuam .

Tribulata est anima tua
ex me : et fortata
est et non potero ad eam .

Non ibo a spiritu tuo : et
quo a facie tua fugiam .

Si ascendero in celum
tu illic es : si descende-
ro ad infernum ades .

Ascipseris me
as diluculo : et habita-
uero in extremis maris

Et tenui illic manus
tua deducet me : et tene-
bit me dextera tua .

Et dixi forsitan tene-
bre conculcabunt me /
et nox illuminatio mea
in deliciis meis .

Quia tenebre non obscu-
rabuntur a te : et nox il-
lucet dies illuminabit

wordes vpon my tonge \ but lo lo-
de thou knowest it beioze .

Before and after thou hast fas-
tyoned me \ and hast put to thy
nowne hande .

And that with a craft more inc-
uelous and hyghe than I can kno-
we or comprehend .

Whyther shulde I flee from thy
sprite ? or from thy presence \ why-
ther may I auoyde ?

If I shulde clyme into heuen \
ther thou art : yf I shulde runne
downe to hell \ lo there art thou
nat absent .

If I shulde take me the wynde-
ges of the morning \ and dwell in
the fardest costes of the see .

Euen there is thy hande redy
to take me \ and thy ryght hande
hath me .

But what I thus decre with my
selfe peraduenture derknes may
hyde me \ so that the nyght may
be my lycht .

Now nother is the derknes so
thynke but that thou seist thorowe
them yf the nyght is as bryght to
the

Cōmendacions Fo.c.xiii

the \ as is the lyghte \ nyght and
day to the be both one.

For it is thou that possedyste
my raiues \ thou inuoluedist me
in my mothers wombe.

I thanke the for I am merue-
lously made \ meruelouse are thy
workes \ as my mynde vehement-
ly aknowlegyth.

My bones are nat yet hpd from
the (in how secrete so euer a place
I am made) euen within the secre-
tes of the grounde.

Thyne vices ensee my fautes \ *
in thy booke are they all writtē my
dapes were fashyoned \ whan as
yet there was nat one of them.

Oh god \ how precious ar thy frē-
des onto me? howe great is the
nomber of the chiefe of them.

Whā I go about to nouēbie thē
they excede the sandes of the see:
I am awake yet \ * present with
the.

Oh God \ wylt thou nat slaye
these synners \ that the wycked
men myght ones auoyde frome
the?

*tr: sicut tenebre eius
ita et lumen eius.*

*Qz tu, possedisti re-
nes meos suscepisti me
de utero matris mee.*

*Confitebor tibi quia
terribiliter magnifica-
tus es mirabilia ope-
ra tua: et anima mea
cognoscat nomen tuum.*

*Nō ē occultū os me-
um a te q̄ fecisti in oc-
culto: substantia mea
in inferioribus terre.*

*Imperfectū meū ut
derant oculi tui: et in
libro tuo omnes scri-
bentur dies formabun-
tur et nemo in eis.*

*Muli aut̄ nimis ho-
norificati sūt amici tui
de? nimis cōfortatus
est principatus eorū.*

*Si numerabo eos et
sup̄ accens multiplican-
buntur: excurreris ad
huc sum tecum.*

*Si occideris de? pec-
catores viri sanguinis
declinate a me.*

Commentarys.

Q. 2 dicitis in cogita
tione: accipiant in vani-
tate ciuitates suas.

Donne q̄ oderunt te
dñe oderā: et super ini-
micos tuos tabescēbā

Perfecto odio oderā
illos: inimici facti sūt
michi.

Dzoba me de? & scito
eor̄ mesi: interroga me &
cognosce scintillas me-
as.

Et vide si bīa iniqui-
tatis in me est: & deduc
me in bīa eterna.

Chorus.

Requirem eterna dona
eis domine: *Psalm.*

Et lux perpetua luce
at eis. *Psalm.*
A porta inferi.

Ecce dñe aīas eorum

Credo videre bona do-
mini. *Psalm.*
In terra uiuentium.

Which so boldely rebel agaynst
the: cūpn thyn enemyes which set
vp theyr bristles so temerari ou-
er agaynst the.

Do I nat hate them that hate y
oh I orde and am angry with thy
aduersaries?

I hate them verely and that ex-
cedyngly \ for that now they are
also become myne enemyes to.

Grye me oh god and serche my
herte \ proue me and knowe my
thoughtes.

And yf thou seist me in any la-
borouse wyked waye \ reduce and
tourne me into the way euerla-
styng. *Verse.*

Lorde gyue them eternall reste:

Chorus.

And continual lyght map shyne
vnto them. *Verse.*
From the gates of hell.

Chorus.

Lorde delpue thei soules.

Verse.

I truste to se y goodnes of the lo-
de. *Chorus.*

In the lande of the lyuyng.

Verse.

¶ **Wersple.**

Lorde hear my prayour.

¶ **Answer.**And let my cryeng come vnto the
Let vs pray.

A the lorde we commende
the soules of thy seruaun-
tes\bothe men and women\so þ
they that ben dead to the worlde
may lyue to the \ and al þ synnes
that they haue done by fraylte of
worldly luyng. Thou Lorde
wasche them awaye\ by the forgy-
nenes of thy moſte mercyfull pp-
te. By Chriſte our lorde. So be it
God haue mercy on al chriſten
ſoules. So be it.

A prayer to god for them that
be departed hauing none
to pray for them.

Hue mercy (we beſeche the
lorde god) thorough the pre-
cious paſſion of thy onely begot-
ten ſone our lord Jeſu chriſt \ ha-
ue mercy on thoſe ſoules that ha-
ue no interceſſours vnto the to
haue them in remembraunce whi-
che haue neyther hope nor com-

P. iij

forte

¶ **Verſus.**Domine exaudi orati-
onem meam. **Rm.**Et clamor meus ad te
veniat. **Oremus.**

A Ibi dñe comē-
dam⁹ aīam fa-
muli tui. **R.** q̄ aīas fa-
mulozū famularūque
tuarū: vt defuncti ſe-
culo tibi viuāt: et que
p fragilitatē mūdane
conuerſationis pecca-
ta admiferunt: tu be-
nia miſericordiffime
pietatis abſterge.

Per chriſtū dñm no-
ſtrum. Amen. Requie-
ſcant in pace. Amen.

A **Oratio p his que
vita migraverūt q̄b⁹
defuncti interceſſozes
apud deum.**

Miſerere q̄ſum⁹
dñe de⁹ p pre-
cioſā mortē vnigeniti
filij tui dñi noſtri ieſu
Chriſti: miſerere ani-
mā illarū q̄ apud te
ſui memores non ha-
bēt interceſſores: q̄b⁹
nō ē q̄ſolatio nec ſpes
vlla in tormētis: niſi

Comendacions.

quod ad imaginē & ſimilitudinē tuā create et ſibi ſignaculo inſignite ſūt: que vel ſupſtitū negligēcia vel temporis labente curſu in obliuionē amicozū aut poſteritatis venerunt parce eius domine: et defende plama tuum in eis nec opus manū tuarū deſpice: ſed porrige eis dexterā tuā atq; a penarū cruciatu libera- tas: pduc eas ad ſocietate civitū ſupernorū p- tumēſas miſerationes tuas: que ſup oīa opa tua celebres habētur.

Qui vivis et regnas
deus. Per omnia ſecula
ſeculorum. Amen.

Sequuntur yſalmi
de paſſione chriſti.
Pſalmus. xxi.



forte in thei tormentis \ but onely for that they be formed after thy ymage and lyknes \ and inſigned with the ſigne of fayth whiche either by negligence of them that beluyng \ or longe proceſſe of tyme \ are forgotten of thei frendes and poſterite.

Spare them lord \ and defende thy creatyon \ neyther deſpyſe thou the worke of thine handes \ but extende thy ryght hande on them \ and delpue them from the hardnes of thei paynes \ and bring them into the company of the celeſtiall cytezens \ thourghe thy exceeding great mercies \ which are moſte excellent above al thy workes. Whiche lyueſt and regneſt God wolde without ende. So be it.

Here folowe the Pſalms
of Chriſtes
paſſion.



The

The. cxi. psalme.

Psalmus. cxi.



My God \ my
god : wherefore
hast thou forsaken
me: the wordes of my
out cryenge are full
farre from helthe.

I call vpon the \ the
hole daye of my god \ & yet thou
herist nat: ye I caste nat cryeng
the hole nyght.

Uerely thou art he that dwellest
in the holy temple \ oh the glorie
of Isracil.

Thou wast the hope of our fa
thers in the they trusted \ and thou
delyuerdst them.

Unto the they cryed and were de
lyuered \ in the they trusted and
were nat confounded.

But I am a worme and nomo
re a man \ a fable \ a iestyng stocke
for men \ a vyle abiecte in ignomy
nye of the comen people.

All that se me contempne me
they wype theyr lippes at me and
noddyn theyr heades. (sayng)

He trusted in the lorde \ let hym
P. iij redeme

Deus de^s me^s
respice in me:
quare me dereliquisti &
longe a salute mea &
ba delictorum meorum.

Deus me^s clamabo
p^rdie et nō eraudies:
& nocte et non ad insi
pietiam michi.

Tu autem in sancto
habitas, laus israel.

In te sperauerūt pa
tres nostri: speraue
runt et liberaasti eos.

Ad te clamauerūt &
salui facti sunt: in te
sperauerunt et nō sūt
confusi.

Ego autem sum ver
mis et non homo: op
probrium hominum
et abiectio plebis.

Oēs vidētes me deri
serūt me: locuti sūt la
būs & monerūt caput

Sperauit in domino

eripiat eū: saluū faci-
at eum quā vult eum.

Quā tu es qui extrax-
isti me de ventre / spes
mea ab vberibus ma-
tris mee in te prote-
ctus sum ex utero.

De ventre matris
mee deus meus es tu
ne disceris a me.

Quoniam tribulatio
proxima est: quoniam
non est qui adiuuet.

Circumdederunt me
vituli multi: auri pin-
gues obsederunt me.

Aperuerunt sup me
os suum: sicut leo ra-
piens et rugiens.

Sicut aqua effusus
sum et dispersa sunt
omnia ossa mea.

Hactū est cor meum
tanq̃ cera liquefens
in medio ventris mei.

Fruit tanq̃ testa vir-
tus mea & lingua mea
adhesit faucib⁹ meis:
et in puluerem mor-
tis deduxisti me.

redeme hōm \ let hōm deliuer
hōm \ p̃f he loue hōm.

But thou receyuedst me com-
munge forthe cūpn of my mo-
thers wombe: and wast my hope
cūpn at my mothers brestes.

Into thy lappe was I layde frō
my byrthe \ as sone as I was bor-
ne thou wast and art my God.

Go nat therfore from me (this
my perillous anrite beyng now
present) for I haue no man to
helpe.

Many fyerce bulles close me a-
bout \ ye great fat sters compas-
se me in.

They gape vpon me with theyr
mouthes: cūpn as roypng ram-
pyng Lyons.

But I was poured forth lyke
water \ my bones wer shaken out
of ioynt.

And my herte in the myddes of
me meltēd away lyke ware.

My strenght was dyed vp lyke
a potsherde \ my tongue cleuyd to
my charres \ for thou haste brou-
ght me vnto the dead duste.

Be thes

We there were yet very dogges
compassing me about: euen the
counsail of the moste myschie-
uous.

Digging and breakyng my hā-
des and fete cruelly: and all my
bones racked \ were layde open
to be tolde.

They behelde and looked vpon
me: they deuyd my cote among
them selues \ and caste lottes for
my garment.

Thou lorde therfore tary nat:
thou art my strengthe \ haste the
to helpe me.

Deluer my lyfe from the swer-
de and my onely dere soule from
the dogges.

Sauē me from the open mou-
thes of these Lyons \ deluer me
fro y^e hornes of these vnicornes.

And I shall declare thy glori-
ous maiesy vnto my brethern \
euen in the myddes of the congre-
gacyon shall I prayse the.

We that fear y^e lord prayse hym
thou the hole seed of Iacob mag-
nyfie hym.

P. v

And

Qui circumdederunt
me canes multi: consi-
lium malignantium
obsepit me.

Rode est manus meas
& pedes meos: diuine
pauerunt oia ossa mea

Ipsi vero conside-
runt & inspererunt me:
diuiserunt sibi vesti-
menta mea / & super vestem
meam miserunt sortem
Tu autē dñe ne elon-
gaueris auxilium tuū
a me ad defensionem
meam conspice.

Eruc a framea deus
aiam meā: et de manu
canis vnicam meam:

Salua me ex ore leo-
nis: & a cornib⁹ vnicor-
nū humilitatē meam

Parrabo nomen tuū
fratribus meis: in me-
dio ecclesie laudabo te

Qui timeatis dominū fi-
laudate eum: vniuer-
sum semen iacob glori-
ficatē eum.

Psalmus.

Timeat eū oē semen
israel: qm̄ non spreuit
neque despectit depre-
cationem pauperis.

Nec auertit faciē su-
am a me: ⁊ cū clamare
ad eum exaudiuit me

A pud te laus mea i
ecclesia magna: vota
mea reddam in spec-
tu iumentum eum.

Edēt pauperes et sa-
turabūtur ⁊ laudabūt
dominū qui requirunt
eum: uiuent corda eo-
rum in seculum seculi

Remittentur ⁊ cō-
uerterentur ad dominū:
vniuersa fines terre.

Et adorabunt in cor-
te eius: vniuersa
familie gentium.

Nomē domini cō-
regnum: et ipse domi-
nabitur gentium.

Aducauerūt ⁊ ado-
rauerūt oēs plagas
terre: in conspectu ei⁹
cadent omnes qui des-
cendunt in terram.

And thou that art the populoſe
head of Israell reuerence hym: for
he despisyth nat \ nor turneth nat
away his face frō y poore afflicte.

Neither hydeth he his face from
hym \ but he hearyth hym when
he cryeth.

I shall preache prayſe of the be-
fore the hole congregacyon \ and
paye my vowes before them that
feare the.

The lowly shall eat and be sa-
tisfied \ they shall prayſe the lord
and ſeke him \ they ſhaught lye
for euer.

They ſhall be conuerted vnto y
lord \ and all the cooſtes of the er-
the ſhall preache hym.

And all the kindes of the gen-
tles ſhall fal downe before hym.

O the kyngdome of the gen-
tles is the lordes \ and he ſhall be
lord ouer them.

And all the ryche of the erthe
shall eate and worſhope him \ they
shall bowe theyr knees before
hym \ and all men ſhall go downe
to the grounde.

And

And thei soule shall nat lyue:
this leaue shall serue hym.

And shall longe prayse vnto the
lorde for euer \ they shall come &
shewe the fourme of his ryghtwys
synakynge vnto the gentyls yet to
be borne \ whom the lorde shall
treate.

The. xxiij. psalme.

The Lorde reulph me: wher
fore I can wante nothing:
he setteth me in a goodly place
of pasture,

And leaue me forthe vnto swe
te styli running waters: he refres
sheth my soule.

He directed me in the ryghte
way \ for his names sake.

For albe it I shulde go vnto the
vale of the deedly shadowe: yet
fear I none euyl \ for thou art
with me.

Thy staffe and shepchoke are
my comforte.

Thou spreddest me a table in the
presence of myne aduersaries.

Thou souplest my heade with
opntment and fyllest my cuppe.

Thy

et anima mea illi seruet
et seruet meum seruetet ipse

Annuntiabitur dño
generatio ventura: et
annuntiabunt celi iusti
tiā et? populo q nasce
tur quem fecit dño.

psalmus. xxiij.

Dominus regit
me: et nihil mi
hi deerit: i loco pascue
ibi n. e. collocabit.

Super aquā refectio
nis educavit me: ani
mam meam conuertit

Deducit me superse
mitas iustitie: pprop
ter nomen suum.

Dā & li ambulacro
in medio vmbre mor
tis: non timebo mala
quoniā tu mecum es.

Iuga tua & bacul
tu: ipsa me solata sūt

Arasti in conspectu
meo mensā: aduersus
eos qui tribulant me:

Impinguasti in oleo
caput meū: & calix me
inebrians & pclar? est

Et misa tua subsequere
me: omnibus die-
bus vite mee.

Thy goodnes therfore and thy
benigne mercy are with me tho-
rughe all my lyfe.

Et ut inhabitem in do-
mo domini: in longitu-
dinem dierum.

That I myght dwell in thy hou-
se for ever.

Psalmus. xciiij.

The. xciiij. Psalm.

Dominus est terra
et plenitudo
ei⁹ orbis terrarum: et uni-
uersi q̄ habitant in eo: habite it.

The Earthe is the lordes
all that is contayned therein:
the rounde worlde and all that in
habyte it.

Quia ipse super maria
fundavit eum: et super
flumina preparavit eum.

For in the see hathe he set his
foundacions: and hathe buylde
hym aboue the flodes.

Quis ascendet in mon-
tem domini aut quis sta-
bit in loco sancto eius

Who shal clyme into the hill of
the lorde? or who shall abyde in
his holy place.

Innocens manibus et
mundo corde q̄ non ac-
cepit in vano animam
suam: nec iuravit in do-
lo proximo suo.

An innocent in his dedes \ and
he that is pure in herte: that hathe
nat extolled hym selfe proudly
vnto vanp̄te \ neyther hath swor-
ne for any decepte.

Hic accipiet benedictio-
nem a domino: et misericordiam a
deo salutari suo.

This man shalbe fed with the
blesynge of the lorde: and with
the mercy of god his sauour.

Hec est generatio q̄
querentium faciem dei iacob.

This is the nacyon giuen all
vnto hym and schryth h̄m: this is
the ryght iacob.

Astolite portas pri-

Ope gates lyfte vp your selues
ye gates

of the paffion. Fo.c.xix

ye gates euerlaſtynge be openyd
and this glorious kyng ſhall en-
tre in.

Who is this kyng that is ſo glo-
rious: it is the myghty valpant
lorde\ noble in power\ a lorde ex-
cellent in ſtrengthe to wage ba-
tyle.

O ye gates lyfte vp your ſeluc-
pe gates euerlaſtynge be ye ope-
ned: and the glorious kyng ſhall
entre in.

Who is this kyng that is ſo
glorious: it is the lorde of hoof-
tes. it is he\ that is the gloriouſe
kyng.

The. cxiij. Pſalme.

Unto the (oh lorde) do I lyf-
te vp my mynde: In the (oh
god) do I truſte: let nat me (I be-
ſeche the) be ſhamed.

Nexter let myne ennemys run-
ne vpon me: for as many as tru-
ſte in the are nat ſhamed.

But they be ſhamed that are vaw-
ne tranſgreſſours.

Thy wayes lorde\ ſhewe thou
me\ and thy pathes teache me.

Induce

cipes veſtras, & eleua-
mini porte eternelles:
et introibit rex glorie.

Quis eſt iſte rex glie
dñs fortis & potēs do-
minus potens in p̃lio

Atollite portas p̃ci-
pites veſtras, & eleua-
mini porte eternelles:
et introibit rex glorie.

Quis eſt iſte rex glie?
dominus virtutum ip-
ſe eſt rex glorie.

Psalmus. cxij.

Ad te dñe leua-
ui aīam meam
deus meus in te con-
fido: non erubescam.

Neq: irideāt me in-
mici mei: etenim vni-
uerſi qui ſuſtinent te:
non confundantur:

Confundantur om-
nes iniqua agentes:
ſuperuacue:

Vias tuas domine
demonſtra michi: et ſe-
mitas tuas edoce me.

Dirige me in veritate
tua / et doce me : quia tu
es deus saluator meus
et te sustinui tota die.

Reminiscere misera-
tionem tuam domine : et mi-
sericordiam tuam que
a seculo sunt . **D**elic-
ta iuventutis mee : et
ignorantias meas ne
memineris .

Secundum clemenciam tuam me
memento mei : tu propter
bonitatem tuam domine

Dalcis et rectus dominus
propter hoc legem dabit
delinquentibus in via .

Diriget mansuetos
in iudicio : docebit mi-
stes vias suas .

Universae viae domini mi-
sericordia et veritas : re-
quirentibus testamen-
tum eius et testimonia
eius . **P**ropter nomen
nisi domine propi-
ciaberis peccato meo :
multum est enim .

Quoties est homo : qui non
timet dominum : legem non habuit
et in via quem elegit .

Fia eius in bonis de-
morabitur : et seminem ei-
us hereditabit terram .

Induce et teache me thy trueth
for thou art my god and my helth
in the do I truste at all tymes .

Remember thy mercy and good-
nes : whiche thou ever volest .

The synnes and trespasses of
my youth remember them nat
but for thy benigne and good-
nes remember me oh lord .

Full good and iuste is the lord
and therefore he reducyth synners
into the ryght way .

He ledyth the humble and mylde
as it behouyth with discrecon
the afflicte he techyth his way .

All the wayes of the lord are
mercy and faithfulness vnto the
that kepe promise and couenaunt
with hym .

For thy names sake lord haue
mercy on my synne oh lord for
it is great .

Who so fearyth the lord vnt
he directyth in that way which is
vnto hym acceptable .

His soule shall haue his fructi-
on of al goodnes : and his posse-
rite shall possesse the erthe .

The

The lord techyth his secretes
and his couenaunt vnto them that
fear hym.

Donevies ar euer intent yf vnto
the lord: for he plucketh my fete
out of the nette.

Turne vnto me lord and haue
mercy on me: for I am forsaken
and sorowfull.

The angurthe of my sorowfull
herte encreaseth: lede me forth
therfore of my distresse.

Beholde my affliction & heup la-
bour: and take away al my sinnes

Consyder my enmyes for they
be full many: and they perserue
me with a myscheuous hate.

Repe my soul and delouer me
let me nat (I beseeche the) be sha-
med for I truste in the.

Let purenes and equite preser-
ue me: for in the do I truste.

Redeme Israel (oh god) loose
him fro al his anxiete & distresse.

C The. c. xv. Psalme.

Delouer me (lord) in iudge-
ment for I walke inno-
cently:

Firmamentum est dñs
timentibus eum: & te-
stamentum ipsius: ut
manifestetur illis.

Oculi mei semp ad
dñm: qm̃ ipse euellet
de laqueo pedes meos

Respice in me / et mi-
serere mei. quia vnica
et pauper sum ego.

Tribulationes cordis
mei multiplicatae sunt
de necessitatibus meis
erue me.

Considera humilitatem meam
& laborem meum: & dimitte
vniuersa delicta mea.

Respice inimicos me-
os quoniam multipli-
cati sunt et odio in-
ter quo oderunt me.

Custodi animam meam
et erue me: non erubesci-
ta: qm̃ speravi in te.

Innocentes et recti
adheserunt michi: quis
sustinuit te.

Libera deus israel:
ex omnibus tribulati-
onibus suis.

Psalmus. c. xv.

Libera me dñe
qm̃ ego in inno-
centia mea ingressus

sum: et in domino sperans non infirmabor.

Robora me domine et firma me: ut renes meos et cor meum.

Quia in misericordia tua ante oculos meos est et complacui in veritate tua.

Non sibi cum consilio vanitatis: et cum iniqua gerentibus non introibo.

Odisti ecclesiam malignantium: et cum impijs non sedebo.

Manato in faciem innocentis manus meas: et circumdabo altare tuum domine.

Et audiam vocem laudis: et enarrabo universa mirabilia tua.

Domine dilexi decorem domus tue: et locum habitationis glorie tue.

Ne proderis esurienti impijs de aiam meam: et cum videris sanguinem vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

cently: in the (oh lord) do I trust and waver nat.

Rouse & serch me oh lord: & trye out my rapnes & my herte.

For thy merciabile goodnes do I holde before myne eyes: and in trouthe do I walke.

I dwell nat with vayne men: neyther go I in vnto these vdle & crafty deceyuers.

I hate the churche of the myscheuous maligne: nether syt I amonge these vngodly.

I washe my handes with innocency and so go I (oh lord) vnto thy altare.

To preache forth with a loude voyce thy prayse: and to shewe forth all thy meruelouse workes.

I loue (oh lord) the habitacle of thy house: and the place wher thy glory dwellyth.

Remoue thou that my soule with synners: neyther my lyfe with these bloody men.

In whose handes myschiese is founde: thei ryght hande is full of bybes.

I verely

I verely walke innocently: rede-
me me and haue mercy on me.

Ou fore standyth faste in the
right: In the myddes of the con-
gregacions I shall prayse y lord

The. xxvi. psalme.

The lord is my lght and
my helthe: whome thā shall
I feare.

The lord is the strengthe of
my lyfe \ of whome than shall I
be afrayed.

Whyle ther come forth agaynst
me the maligyne myscheuous.

And euen myn enemies to de-
uour me hole \ to they fall downe
all to smytten.

Whan theyr tentes are pytched
against me \ yet I fear nat.

Whā they be incēsed to batayll
against me: than am I most sure.

For onethinge I desyre of y lord
be \ one thynge do I seke \ euen
to dwel in the house of the lord
for euer.

That I myght se the maicesty
reynall of the lord and beholde
his temple.

Ego autem innoētia
me ingressus sum: re-
dime & misereere mei.
Pēs meus stetit in
directo: in ecclesijs be-
nedicam te domine.

Psalmus. xxvi.

Dominus illuminatio mea: & sa-
lus mea quem timeo

Dominus protector vite
meae: a quo trepidabo:

Quam appropriāt su-
per me nocentes: ut
edant carnes meas.

Quia tribulāt me iu-
stici mei: ipsi in firma-
ti sunt: et ceciderunt.

Et consistant aduer-
sum me castra: non ti-
mebūt cor meum.

Et exurgat aduersū
me prelium: in hoc e-
go sperabo.

Uñā peti & dominus hāc
requirā ut inhabitem
in domo domini: om-
nibus diebus vite me.

Et videam volun-
tatē domini: et visitē
templum eius.

For the xxvi. psalme

For the xxvi. psalme

Quā abscondit me in
tabernaculo suo / i die
maloz ptegit me / i ab
scōditos tabernaculi sui
In petra exaltauit
me / nunc exaltauit ca
put meum super inimi
cos meos.

Circūdā & inuolant i
tabernaculo ei⁹: hōiā
vōciferatiōis cātābo:
psalmū dicā domino

Exaudi dñe vocē me
am q̄clāmaui ad te mi
serē mei / & exaudi me.

Tibi dixit cor meū: ex
quiliuit te facies mea:
faciem tuam domine
requiram.

Ne auertas faciem
tuā a me: ne declinas
in ira a seruo tuo.

Aduerz meū esto /
ne derelinquas me nē
que despicias me deus
salutaris meus.

Quā pater meus et
mater mea derelinque
runt me: dominus au
tem assumpsit me.

Negē pone mihi dñe
in via tua & dirige me
in semita recta prop-

For he hath hyd me in a per
lous tyme / he dyde hyde me in the
secrete place of his tabernacle.

I lyfted me vp into a rocke of
stone / and at lasse he gaue me vic
torie ouer myne enemies which
had compassed me aboute.

Wherfore I offer in his taberna
cle the offrānce of thanks ge
uynge I prayse and syng vnto
the lorde.

Hear (oh lorde) my voyce wher
with I call vpon the / haue mercy
on me and helpe me.

My herte acknowlegyth the / my
countenaunce sekpyth the / Lorde
I desyre thy face.

Hydē nat thy face fro me / repel
nat thy seruaunt in thy wrathe.

Thou art my strengthe / leue me
nat / neyther forsake me (oh god)
my sauyour.

For my father and my moder
haue forsaken me: but yet the
Lorde shall take me vp to nou
ryshhe.

Recche me (lorde) thy way / and
lede me in a ryght pathe frome
my

of the passyon.

Jo. c. xxiij

my awaite lvers.

ter intimos meos.

Let nat myne ennemyes take
theyr pleasure vpon me: for per-
iur'd wptnesses are rysen vp a-
gaynst me ymagynyng a myschie
fe for me.

De tradideris me in
manus tribulantium me:
qui insurrexerunt in me
testes iniqui: et menti-
ta est iniquitas tibi.

But this thyng is my comforte
I am sure to se the benygne good-
nes of the Lorde in the lande of
the lyuyng.

Credo videre bona
domini in terra uiuentium.

Truste thou therfore in the lor-
de (who so euer thou be) for it is
he that shall comforte and streng-
the thy hert: se therfore thou trust
in the lorde.

Expecta dominum/
firmiter age: et conuer-
tetur cor tuum: et salu-
abit te dominum.

The. cxv. Psalme.

Psalmus. cxv.

Unto the (oh Lorde my ro-
cke) do I crye: repell me nat
I beseeche the frustate nat my ho-
pe lest I be lyke men descendyng
into theyr graues.

Ad te domine clama-
bo deus meus
ne lilcas a me: ne
quando taccas a me
assimilabor descenden-
tibus in lectum.

Hear the voyce of thy suppli-
aunt cryyng vpon the: whiche lyf-
te vp my handes towarde thy ho-
ly temple.

Exaudi domine vocem de-
precationis mee dum
oro ad te: dum extollo
manus meas ad tem-
plum sanctum tuum.

Repute me nat I beseeche the a-
monge the vngodly or the mys-
cheuous.

De simul tradas me
cum peccatoribus: et cum o-
perantibus iniquitate
ne perdas me.

Q. ij

Spe:

Qui loquitur pacē
cū proximo suo: mala
autē in cordibus eorū.

Pa illis scdm opera
eorū: & scdm nequitia
adinventionū ipsorū.

Secundū opera ma-
nuum opera eorū tri-
bue illis: redde retribu-
tionem eorū ipsis.

Quā non intellexit
opera dñi: et in opera
manuū ei⁹ destrues il-
los & nō edificabis eos.

Sfidicus dñs: quo-
ntam exaudiuit vocē
deprecationis mee.

Dñs adiutor meus
et protector meus: et
i ipso speravit cor me-
um et adiutus sum.

Tressoruit caro mea
et ex voluntate mea
confitebor ei.

Dñs fortitudo ple-
bis sue: et ptecor sal-
nationū christi sui est.

Salutem fac populū
tuum dñe ei benedic
hereditati tue: et rege
eos et extolle illos vs-
que in eternum.

Psalmus. xxviii.

Spekynge frendly to thei ney-
ghbour: but myscheuouly thin-
kyng in thei hertes.

Rewarde them accordynge to
thei myschiete and maliciouse
thoughtes.

Give them after thei dedes: re-
quite them as they be worthy.

Euen as they regarde nat the
lorde though the workes made
with his hande: so let him destroy
them: neuer to be restored.

I thanke the lorde for he hathe
herde y voyce of his suppliaunt.

The lorde is my strengthe and
chylde: vnto him my herte cleuyth
of hym fele I helpe.

And therfore my herte reioy-
seth magnifyeng hym with my
songe.

The lorde is our strengthe: he
is the sauynge power of hys a-
nointed.

Sauē thou therfore thy people
be mercyfull and good vnto thy
ne herptage: fede and beare them
vp continually and euer.

The. xxviii. psalme.

Opne

of the passion. Fo. c. xxiij

Gue ye vnto the lorde \ o ye
myghty princes: geue him
(I saye) his glorie and the prayse
of his power.

Acknowledge thus name of the
lorde to be omnipotent: worshyp
the holy maiesty of the lorde.

For it is the lorde that by his o-
nely commaundement ruleth the
waters: god almyghty prepareth
the thonder \ the lorde commaun-
deth the seas.

The voyce of the lorde taketh
effecte \ the voyce of the lorde is
full of maiesty.

At the lordes bydding the Ce-
dre trees be all to broken \ ye the
lorde verely wyl breke euen the
Cedree trees of Liban.

He shall trede downe the mount
Libanum lyke a stronge bull: and
Saron lyke an unicorn.

The comaundement of the lor-
de scatteryth forth the flames of fyre
the voyce of the lorde maketh the
deserte to tremble \ he shaketh e-
uyn the deserte of Cades.

The voice of the lorde makyth
the

Afferre dñs a-
fferte dñs: afferte do-
mino filios arietum.

Afferre dñs gloriā
& honozē: afferte dñs
gloriam nomini eius:
adorate dominum in
atrio sancto eius.

Vox dñi sup aquas
deus maiestatis into-
nuit dominus super
aquas multas.

Vox domini in vir-
tute vox domini in
magnificencia.

Vox dñi confringen-
tis cedros: & 2fringet
domin⁹ cedros libani.

Et cōminuet eos tā
quā vitulum libani: &
dilect⁹ quemadmodū
filius unicornium.

Vox dñi intercidētis
flammā ignis / vox do-
mini concutientis de-
sertū: et commouebit
dñs desertum cades.

Vox dñi pparantis

Psalmus

cernos et reuelabit cō
denso: et in tēplo eius
omnes dicent gloriā.

Dominus dilectum
inhabitare facit et se-
debit rex in eternum.

Dominus virtutem
populo suo dabit: do-
minus benedicit po-
pulo suo in pace.

Psalmus. xxi.

Exultabo te dñe
quoniā suscep-
isti me nec delectasti in
inimicos meos super me.

Dñe de⁹ me⁹ clama-
ui ad te et sanasti me.

Domine eduxisti ab
inferno animam meā:
saluasti me a descen-
sus in lacum.

Psalte dño sancti ei-
us: et confitemini me-
morie sanctitatis ei⁹.

the herles and hondes sycke \ and
makyth naked euen the thicke wo-
des in his temple therfore \ euerp
man spekyth his glory.

The lorde ceassyth the diluue:
the lorde obtayneth still his euer-
lastyng kyngdome.

The lorde geuyth strengthe
to his people with goodnes and
peace.

The. xxii. psalme.

With hyghe prayes (oh
lorde) shall I extoll the \
for that thou haste taken me vp
to preserue me: nether hast thou
suffred my enemies to triumphe
ouer me.

Lorde my god \ vnto the haue
I cryed \ and thou hast healed
me.

Lorde thou haste callyd me a-
gayne from my graue \ thou haste
restored my soule from my go-
yng downe into the pytte.

Spyge ye vnto the lorde \ pou
that be his sayntes: geue than-
kes in the holy remembraunce of
hym.

Ere while he is wrath for a ly-
tell space \ thourghe his fauour
yet giveth he lyfe.

Although the euenyng be tur-
nyd into weppenge: yet is gladnes
restored in the morning.

Derely whan I sayd in my flo-
wers: I shall neuer fall nor suffer
hurte.

(**E**re thou lorde of thy good-
nes haddyst gauen strengthe vnto
to my hyl.)

Anone as thou haddyst hydden
thy face was troubled.

But here \ vnto the oh lorde I
cryed: vnto the my lorde made I
my prayer.

What (I say) profyteth my blo-
de yf I be corrupte.

Shall my duste magnifie the:
shall it prayse thy trouthe?

Hear my therfore lorde and ha-
ue mercy on me: Oh lorde helpe
me.

Than thou turnedyst my mo-
rnyng into ioye \ thou unlacedest
my sacke and guidedyst me with
gladnes.

Quoniam ira in in-
dignatione eius: et vi-
ta in voluntate eius.

Ad vespere demor-
abitur fletus: et ad
matutinum leticia.

Ego autem dixi in abun-
dantia mea non moue-
bor in eternum.

Domine tu voluntate
tua prestisti deco-
ri meo virtutem.

Quertisti faciem tuam
a me: et factus sum
conturbatus.

Ad te domine clama-
bo et ad deum meum
deprecabor.

Que utilitas in san-
guine meo: dum descen-
dero in corruptionem

Quoniam confitebitur
tibi puluis: aut annun-
ciabit veritatem tuam.

Audiuisti dominus et misere-
tus est mei: dominus factus
est adiutor meus.

Conuertisti plangere
meum in gaudium mihi
concidisti saccum meum et
circumdedit me leticia

Psalms

Et cātet tibi gloria
mea et non cūpungar:
dñe de⁹ meus in eter-
num consistebōz tibi.

Psalmus. xxx.

In te dñe spera-
ui non confun-
dar in eternum: in tu-
scitia tua iusticia mea:

Inclina ad me au-
rem tuam: accelera ut
eruas me.

Non mihi in deū pro-
tectore et in domū refu-
gi: ut saluū me facias

Quā fortitudo mea et
refugiū meū es tu: et
propter nomē tuū de-
duces me et erueris
me.

Duces me de la-
queo quē absconderūt
michi: quoniam tu es
protector meus.

In manus tuas dñe
commendo spiritū me-
um: redemisti me do-
mine deus veritatis.

In Christus fact⁹ est
pro nobis obediens us-
que ad mortem: mor-
tem autem crucis.

Wherfore thy glorie shall be
songen incessantly: for I \ lorde
my god shall magnifye the for
euer.

The. xxx. psalme.

In the (oh lorde) do I truste
let me neuer I beseeche the
be shamed \ but for thy mercyes
sake deliuer me.

Bowe downe thine ear vnto
me \ speede the to deliuer me.

Be my stronge rocke \ and well
defenced house wherin thou wilt
saue me.

For thou art my fortresse and
my castell: for thy names sake
therfore be my guyde and nou-
ryshe me.

Lede me forth of the net whi-
che they haue hyden for me: for
thou art my defender.

Into thy handes I commende
my spirite: redeme me \ lorde god
which keepst trewe promyse at
all tymes.

Anty. Christe was made obedy-
ent for vs vnto death \ euen vnto
the death of the crosse.

Verse.

Versicle.

Versus.

Pray for vs holy goddis mother

*Ora pro nobis sancta
dei genitrix. Vm.*

Answer.

*Ut digni efficiamur p
missione christi.*

That we be made worthy to de-
serue the promyses of Christe.

Versicle.

Versus.

Greatly to be praysed is Johan
the euangelyst.

*Valde honorandus est
beatus Johannes e-
uangelista. Vm.*

Answer.

*Qui supra pectus do-
mini in cena recubuit.*

Which lenyth on the breste of Je-
su Christe.

Oramus.

Be garde (we beseeche the lor-
de) this thy houschelde for
the whiche our lorde Jesu Christe
hathe nat doubted to be deliue-
red into the handes of euill do-
ers \ and to suffre the payne of
the crosse.

Respice quams
dne sup hac fa-
miliā tuā: pro qua do-
minus noster. Iesus
Christus non dubita-
uit manibus tradi in-
nocentium et crucis su-
bire tormentum.

Lorde Jesu Christ: we beseech
the of thy goodnes to accepte the
intercession of the glorious virgyn
Mary thy mother for vs \ w-
hose moste blessed herte the swer-
de of sorowe dyd perce at the hou-
re of thy passyon.

Interueniat p nobis
dne iesu christe apud
tuā clementiā / nūc et
in hora mortis nostre
gloriosa virgo Maria
sanctissima mater tua
cuius sacratissima ani-
mam in hora passiōis
tue doloris gladius
pertransiuit.

Lorde god we pray the that the
prayer of blessed saynt Johan
thy Apostle and Euangelyst may

Beati Johānis apo-
stoli tui et euangeliste
quesumus dne deus

Q. v

be euer

Prayers

noster tunc & in hora
mortis nostre nos iu-
giter commendet ora-
tio cui i cruce mortis
matrem tuam virginem
virginem commendasti.
Qui vivis et regnas
Deus: per omnia secu-
la seculorum. Amen.

Gloriosa passio dñi
nostri iesu Christi cru-
ciat nos a morte tristi:
et pducet nos ad gau-
dia paradisi. Amen.

Nos cū ple pia bene-
dicat dgo maria. Amē

Sāde & iduibue tri-
nitati iesu christi cruci-
fixi humanitati gito
se marie dñi sit sem-
piterna gloria ab ōni
creatura p infinita se-
culorum secula. Amē

Alle benigne ie-
su gratia plen-
tilla tecū Bñdicta pas-
sio mors & vulneratua
& bñdictus sit pfectos
sanguis vulnerū tuorū
dñe miserere mihi pec-
catori. Dulcissime dñe

be euer auayable to vs bothe no-
we and at the houre of death.

Which whan thou wast dvenge
on the crosse \ deddest commende
the vvirgyne thy mother vnto a
virgin. Which lyvest and reg-
nest with the father and the holy
ghoste in vnite \ worlde without
ende. So be it.

The glorious passion of our
lorde Iesu christ \ delpue vs from
sorowe and heynnes \ and brynge
vs to the ioyes of paradyse.
So be it.

The virgin mary with her ho-
ly sone. Spue vnto vs \ theyr be-
nediccion.

To the holy and indypensible
Trinite \ to the humanite of Iesu
Christe crucified \ glory infinite
be gauen of euery creature wor-
ld without ende. So be it.

I have moſte benigne Je-
su \ full of mercy and grace.
Blessyd be thy passion death &
woundes. And blessyd be the blo-
de of thy body: Lorde haue mercy
on me wretched synner. Moste
Sweete

Swete lord geue vnto me a clene
and a contryte herte \ quiet \ and
patient: a body chaste \ humble \ o-
bedient and stable \ and al way re-
dy \ to thy seruyce. Whiche lyuest
and reygnest \ God \ worlde wit-
hout ende. So be it.

There foloweth the Psalter
of Saynt Hierom.

da nichil cor mundū
contritū / quietū / pati-
ens & humile / castum
corp⁹ obediens & sta-
bile semper in tuis ob-
sequiis mancipatum.
Qui visis & regnas
deus. Per omnia. &c.

Sequitur psalteriū
beati Hieronymi.



Lord vnto
my wor-
des (lord) & con-
sider my loude
complaynte.

Gue ear vnto
my cryenge
my gouernour
& my God: for

before the do I powre forth my
prayer. **H** lord: rebuke me nat
in thy wrath: nether chasten me in
thy anger. **B**ut deal fauoura-
bly with me \ oh lord \ for sul so-
re broken am I: heale me lord
for my bones are all to shaken.

My soule trembleth sore: but lo:
de howe longe?

Turne the \ lord \ and deliuer
my

Verba mea au-
ribus percipe
domine: intellige cla-
morem meum.

Intende voci orōnis
meae: et meū gemitū meū.

Nonne in ira tua ar-
guas me: neque in furo-
re tuo corripis me.
Miserere mei dñe quia
infirmus sum: sana me
domine quoniam con-
turbata sūt ossa mea.
Et anima mea turba-
ta est valde sed tu do-
mine usquequo.

Conuertere dñe et

Prayers.

eripe aiam meam: sal-
uū me fac propter mi-
sericordiam tuam.

Respice et exaudi me
domine deus meus;

Illumina oculos me-
os ne vnquam obdo-
miam in morte.

Perice gressus meos i
semitis tuis vt nō mo-
ueantur vestigia mea

Ego clamaui qm̄ ex-
audisti me de⁹: inclina
aurem tuam michi et
exaudi verba mea.

Mirifica misericordi-
as tuas. qui saluos fa-
cis sperantes in te.

Custodi me dñe vt
pupillā oculi sub um-
bra alarū tuarū pte-
ge me. a facie inplorū
qui me affixerunt.

Ab occultis meis mū-
da me dñe: et ab alie-
nis parce seruo tuo.

Tu autem dñe ne lō-
ge facias auxilium tu-
um a me: ad defension-
em meam conspice.

Aue a framea deus
aiam meā: & de manu
omnis vnicam meam.

my soule: saue me for thy mer-
cies sake.

Behold and aunswer me lorde
my god.

Repe me wakyng lest the flou-
er of deth come vpon me.

Make fast my steppes (I pray
the) in thy pathes: lest my tete
slippe.

Upon the I call for thou arte wō-
te to heare me (o god): laye thyn
ear to me and hear my speche.

Decclare thyne excellent mercy:
whiche arte wōte to saue men
trustyng in the.

Repe me euen as the aple of
thyne eye: & hyde me as thoughe
I were vnder the shadowe of thy
wynges.

Who may perceyue and consi-
der what thyng is synne? purge
me from secreete euyls.

But thou (o lorde) be nat farre:
o my strengthe \ hast the to come
and helpe me.

Delpuer my lyfe from the deth
stroke: and my dear soule from y-
wodnes of theyr dogges.

Saue

Save me from the mouthes of these Lyons: and defende my poure synplenes from the hornes of these Unicornes.

I shall sprede thy name among my brotherne: in the myddes of y congregacyon I shall prayse the.

Shewe my thy wayes lord: and instructe me to thy pathes.

Lorde remember thy mercy & thy gracpous fauour: for in these thynges thou excellest eyn from the begynnynge.

But the synnes of my youthe wi the my vngodlynes also remem- ber thou nat.

Remember me accordynge to thy goodnes and for thy mercyes sake (oh lord)

For thy names sake (oh lord) forgeue me my wykednes: for it is very moche.

Beholde my poore estate and my heynnes: and forgue me all my synnes.

Take nat away my soule with the vngodly: nether yet my lyfe with these blodpy men.

Forde

Salua me ex ore leo- nis: & a cornib⁹ uncor- niū humilitatem meā

Darrabo nomē tuū fratrib⁹ meis in medio ecclesie laudabo te.

Vias tuas dñe nota- tas fac mihi: et semi- tas tuas doce me & di- rige me i veritate tua.

Memento miseration- um tuarum domine: & misericordie tue que a seculo sunt.

Delicta iuventutis mee & ignorantias me- as ne memineris de⁹.

Scđm miam tuā me- mor esto mei: propter veritatem tuam dñe.

Propter nomen tuū dñe p̄ciaberis p̄cō meo: multum est enim.

Dide humilitatē meā & labozē meum: et di- mitte oīa peccata mea.

Ne p̄das cū impijs deus animam meam: et cum viris sangui- num vitam meam.

Sapient Hieronimo

Exaudi dñe vocē me
am q̄ clamaui ad te mi
serere mei & exaudi me

Ne auertas faciē tu
am a me: ne declines i
ra a seruo tuo.

Adintoꝝ meus esto
dñe ne dereliquas me
neque despicias me de
us salutaris meus.

Negē pone mihi dñe
in via tua: & dirige me
in semita recta pꝛop
ter inimicos meos.

Ne tradideris me in
animas tribulantium
me: quoniam insurrex
erunt in me.

Ad te dñe clamabo
deus meus ne silcas a
me ne vnq̄ discedas a
me et ero similis descē
dentibus in lacum.

Exaudi dñe vocē de
pꝛecationis mee dum
oro ad te dum extollo
manus meas ad tem
plum sanctum tuum.

Ne simul tradas me

Lorde heare my voyce \ I call
upon the: haue mercy vpon me
and aunswere me.

Turne nat thy face frome me:
suffer nat thy seruaunt to styde in
thy wraathe.

Nether to haste thou ben my
helper: caste me nat nowe away
nether forsake me \ o god my sa
uiour.

Lorde teche me thy wape and
lede me forth in the ryght path:
from them that lape awayte for
me.

Let them nat take theyꝝ ple su
re vpon me whiche are my trou
blous enemyes: lyeng witnesses
swoede to gyther styffe agaeynst
me.

Opon the (lorde) do I cal whi
che arte my stronge defence: des
pise me nat nether forsake thou
me: oneles I be lyke men let dow
ne into theyꝝ graues.

Hear my prayer: whyls I cry on
to the and lyfte vp my handes to
thy holy temple.

Plucke me nat into vengeaunce
with

Psalter.

Ps.c.xxviii

with the vngodly \ with those w
hicke study for threwednes: spea-
kyng pesably with thei: neygh-
bours whyles they nourshe euyl
in thei: hertes.

Sauē thy people do good to thy
ne heritage.

Ede and gouerne them and lpf
te them vp for euermore.

In the (oh lord) do I trust let
me neuer I beseeche be shamed \
but for thy mercys sake delpue
me.

Bowe downe thynē ear vnto
me \ spede the to delpue me.

Be my stronge rocke \ and well
defence house: wherein thou wilt
saue me.

Into thy handes I commende
my spirite: redeme me \ lord god
whiche keppest trewe promise at
all tymes.

**Dmyne enemies: cūn from them
whiche persecute me.**

Let thy presence thynē vpo thy
seruaunt: saue me for thy merc-
ys sake.

*et cū peccatoribus: et cū
operantibus iniquita-
tem ne perdas me.*

Saluum fac populū
tuū domine: et bene-
dic hereditati tue:

Et regē eos a extollē
illos vsq; in eternū

In te dñe speraui nō
cōfundar in eternū: in
iustitia tua libera me.

Inclina ad me aurē
tuā: accelera vt eru-
as me.

Esto mihi in deu-
ptectoꝝ et in domū
refugij: vt saluum me
fecias.

In manus tuas dñe
comendo spiritū meū.

Libera me et eripe
me de manibus inimi-
corū meorū.

Illumina faciē tuā
sup serū tuū: saluū
me fac in mīa tua do-
mine: non confundar

Thy quoniam inuocaui te.

Sapient Viteronis

Let mia tua dñe su
per nos quēadmodū
sperantimus in te.

Benedicam dominū
in omni tēpore: semp
laus eius in ore meo.

In domino laudabi
tur anima mea: audiat
mansueti et letentur.

Magnificate dominū
meū: et exaltemus no
men eius in idipsum.

Iudica domine nocē
tes me expugna inu-
pugnantes me.

Apprehende arma
scutum: et exurge in
adiutorium michi.

Realeas dñe ne dis-
cedas a me et exurge
intende in iudiciū meū
Deus meus et dñs me
us in causam meam.

Iudica me dñe secū
dam iustitiam meam:
domine deus meus.

Petende dñe miam
tuam scientibus te: et
iustitiam tuam his q̄
recto sunt corde.

Dō veniat mihi pes

Thy mercy lyghten vpon vs (oh
lorde) eyn as we depende and
truste vpon the.

I shall prayse and magnifye the
lord at al tymes: his prayse shalbe
in my mouthe continually.

In the lorde my soule shall glo-
rye: the meke spirite shall heare
and be gladde.

Magnifie ye the lorde with me
and let vs extoll his name all to-
gether.

Lorde set agaynst myne aduer-
saries: smyte downe them that fy-
ght agaynst me.

Take anone vnto the \ shylde
and bukler: and ryse vp spedely
to helpe me.

We thou haste sene (lorde) ceasse
thou (lorde) no lenger be nat far-
re absent.

Ryse awake for my defense in
iudgement: to affirme my cause
my god and my lorde.

Stretch forth thy mercy to them
that knoweth: and thy ryghtwys-
nes to the vpryght in herte.

Let nat the proude men fal vpon me

On me \ neyther let the vngodly
moue me .

Lorde hear my prayour \ gve
ear vnto my cryeng: ceasse nat ro-
byles y wyppes.

For I am gauen vnto the \ hear
but awayfaryng straunger as we
re al my fathers .

Spare me \ that I myght breath
a lytell: before I ceasse and go out
of this worlde .

Neyther thou (lorde) also ha-
ste holden thy gracious mercyes
frome: thy gentle fauoure and
thy trouthe preserue me perpe-
tually .

For I was ouerwhelmyd with
innumerable troubles \ my syn-
nes combred me so that I myght
nat se them all.

They were farre mo than the
heares of my head: for the whiche
thynges my herte fayled me .

Let it please the (lorde) to deli-
uer me lorde haſt the to helpe me

I was in affliction and pover-
tie but the lorde looked to me.

Thou art my helpe and my de-
liuerer

ſubie: ⁊ manus pō-
tis non moueat me .

Exaudi orationē me-
am dñe et deprecationē
meam: auribus perci-
pe lachrymas meas .

De uileas quoniā ad-
tiena ego ſum apud te
et peregrinus ſicut ō-
nes patres mei .

Non erigam me: ut re-
frigerer: priuſq̃ ab ea
et amplius non ero .

Tu autē dñe ne lōge
facias auxilium tuū a
me. miſericordia tua ⁊
ueritas tua ſemper ſu-
ſceperunt me.

Quoniam circūdede-
runt me
mala quorū nō eſt nu-
merus: cōprehende-
runt me iniquitates mee et
non potui ut viderem.

Multiplicates ſūt ſup-
capillos capitis mei ⁊
cor meū dereliquit me .

Cōplaceat tibi dñe
ut eruas me: dñe in
auxiliū meū reſpice.

Ego vero egenus et
pauper ſum: domine
curam habe mei.

Adutor me⁹ ⁊ p̃ro-

testor me^s es tu: deus meus ne tardaueris.

Ego dixi dñe misere re mei: sana animā meam quia peccavi tibi.

Exurge quare obdormis domine: exurge et ne repellas in siner.

Quare faciem tuam auertis: obliuisceris in opie nostre et tribulationis nostre.

Exurge domine ad adiutū nos: et libera nos propter nomen tuum.

Quare mei deus secundū magnā misericordiam tuam. Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Et multum laus mea ab iniquitate mearet a dextero meo munda me.

Quoniam iniquitatem meā ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccavi: et malum coram te feci ut iustificeris in sermonibus tuis et vincas cum iudicaris.

Iuenerer (my god) thou shalt not despise.

I verely sayd (lorde) haue mercy vpon me: heale my soule for I am synner agaynst the.

Wake \ wherfore sleepest thou (O lorde)? Arise vp wherfore for sakest thou vs for euer?

Wherfore hydest thou thy face: hauing no respecte to our affliction and oppression?

Arise and helpe vs: redeme and loose vs for thy mercyes sake.

Hauie mercy vpon me god \ for thy gentlenes sake.

For thy great mercyes sake wype awaye my synnes.

And yet agayne washe me more \ fro my wykednes: and make me cleane fro my vngodlynnes.

For my greuous synnes do I knowlege: and my vngodlynnes is euer before myne eyes.

Against the agaynst the \ onely haue I synned \ and that the fore offendeth the haue I done: wherfore very iuste shalt thou be knownen in thy wordes and pure \ what

whan it shalbe iudged of the .

Lo I was fashioned in wylkednes: and my mother conceived me polluted with synne .

But lo thou holdest trowth to occurr and rule in my inuarde partes: thou shewdest me wylsdome whiche thou woldest to sytte in the secretes of my herte .

Sprinkle me with hyssope and so shall I be cleane: thou shalt washe me and then shall I be whiter than snowe .

Doree upon me ioy and gladnes: make my bones to reioyse whiche thou hast synpten .

Turne thy face fro my synnes: & wype away al my wylkednes .

A pure herte create in me (O Lord) and a stedfast right spirite make a newe within me .

Ask me nat away: and thy holy ghoſte take nat fro me .

Make me agayne to reioyse with hyſs thou bringest me thy sauynge helth: and let thy chief gouernynge fre spirite: strengthen and lede me .

Ecce enim iniquitas mea conceptus sum: in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientie tue manifestasti michi.

Sperges me domine hyssopo & mundabor: lauabis me et super niuem dealbabor.

Audisti meo dabis gaudium & letitiam: exultabunt ossa humiliata.

Uerte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Quia mundum crea in me deus: et spiritum rectum innoua in visceribus meis.

Ne plectas me a facie tua: et spiritum sanctum tuum ne auferas a me.

Redde mihi lenitiam salutis tue: et spiritus principalis & firmus me.

P sic labia mea aperi-
ent: et os meum annun-
ciabit laudem tuam.

Deus i nomine tuo
salutem me fac: et in
virtute: tua iudica me

Deus exaudi oratio-
nem meam: auribus p-
cipe verba oris mei.

Qui alieni insurrexe-
runt in me: et fortes q-
suerunt animam meam et
non proposuerunt des-
pectu conspectu suum.

Exaudi de' oratione
mea et non despereris
deprecatione mea: inter-
cede in me et exaudi me

In deo laudabo ver-
bum in domino laudabo
sermone me: in deo spe-
rati non timebo quid
faciat michi homo.

In me sunt deus vo-
ta tua: que reddam lau-
dationes tibi.

Qui eripuit animam
meam de morte et pedes
meos de lapsu: ut con-
placeam coram deo in
terra viventium.

Confitebere mei deus mi-
serere mei: quoniam in te

Lorde open thou my lippes: &
than my mouthe shall shewe for-
the thy prayse.

Oh god saue me for thy names
sake: deliuer me by thy power.

Oh god \ hear my prayer: listen
to the wordes of my mouthe.

Eor straunge men are risen a-
gainste me: and stronge tyrantes
purswe my soul \ they haue nat
god before theyr eyes.

Oh god \ listen to my prayer:
and hyde nat thy selfe from my
depe desyre.

I remembred the promyse of
god with prayse \ and trusted in
God: wherfore I fearyd nat w-
hat so euer mortall man coulde
do to me.

I shall make my vowes to the
(oh god) vnto the shall I giue
prayse.

Eor thou wylt deliuer my soul
from deth and my fete surely fro
slydng: that I myght walke befo-
re the in the lvely lyght.

Hauie mercy vpon me (oh god)
haue mercye vpon me: for my
soule

Psalter. Ro. c. xxxi

Soule hath commytted herselfe vnto thy protection.

I crepe vnder thy wynges to be defended vntill this violent blaste be ouerblown.

Deliver me from these men whiche are all gyuen vnto mysechefe saue me from these blode shedders.

For lo they laye awaite for my lyfe: they are come together agaynst me \ stronge and boytuous men.

But I lorde in the meane tyme made my prayer to the: whan tyme was offred me (oh god).

For thy infinite mercy and trouthe hear me for the whiche thou wast wont to helpe.

Deliver me from this tounge clape and suffer me natto be drowned: let me be deliuered froe these odious pursuers \ cypn from these depe waters.

Let nat the streame carpe me awaye \ nether the depthe swalowe me in \ nor the pytte shytte her mouth over me:

confidit anima mea.

Et in umbra alarū tuarū sperabo donec transeat iniquitas.

Erripe me de operatibus iniquitatē: & de viris sanguinū salua me.

Quia ecce ceperunt animam meam: irruerunt in me fortes.

Ego vero orationē meā ad te dñe: temp⁹ beneplaciti deus.

In multitudine miserie exaudi me: in veritate salutis tue.

Erripe me a lato vt nō inhereā: libera me ex odientibus me & de profundo aquarū.

Non me demergat tēpestas aque neque ab sorbeat me profundū: neq; vigeat super me puteus os suū.

A. iij

Answer c

Sancti Hieronimo

Rexaudi dñe qm̃ be-
nigna ē mis tua scdm̃
multitudinē miserationū
tuarū respice i me.

Intēde aie mee & li-
bera eam propter ini-
micos meos eripe me.

Deus in adiutoriu
meum intende: dñe ad
adiuadū me festina.

Ego vero egenus et
paup̃ sū: de' adiuua
me. **A**diutor me' li-
berator meus esto do-
minē: ne tardaueris.

In te domine spera-
ui non confundar in
eternū in iustitia tua
libera me et eripe me.

Inclina ad me aure
tuam: et salua me.

Respice mihi in deū p̃-
te sozē & in locū munt-
tū: vt saluū me facias

Deus me' eripe me
de manu peccatoris: &
de manu cōtra legem
agentis et iniqui.

Reflect os meū lau-
de: vt possim cantare
gl'iam tuam tota die
magnitudinem tuam.

Respicias me in tē-

Answere me (oh lord) for full
gentle is thy mercy: loke vpo me
after thy great humante.

Ioyne the to my soul & redeme
it: lose me from myne enenies.

Oh god spede the to deliuer me
oh lord haste the to helpe me.

Iam a carefull poore afflicte
spede the vnto me.

Thou arte my helper and deli-
uerer: se thou tarp nat.

In the (lord) haue I trusted
suffer me nat at any tyme to be
shamed.

Deliuer me for thy ryghtwys-
nes and take me vp: bowe downe
thine eare vnto me & haue me.

Resp vnto me a roche of stone in
the whiche I myght kepe me and
to the which I myght euer flee.

Op god deliuer me from the hā-
des of the vngodly man: deliuer
me from the fast of the myschie-
uous and violent man.

Op month shalbe yet fulfilled
with thy prayse: let it dayly extoll
thy clere maiesty.

Oaste me nat away in myn old

age: forsake me nat whan my stre-
gthe shall faile me.

God \ be thou nat farre fro me:
my god \ speede the to helpe me.

But I shall tary for thy helpe: &
shall excede al men in thy prayse.

Let nat the lyfe of thy turtle
dovue come into the company of
these aduersaries: the company
of thy poore afflicte forgette nat
for ever.

Loke vpon thy promise: for a-
monge these blinde wretches of
the erthe \ all are full of violence
and trouble.

Be present with vs (god) saue
vs for thy glorious name and de-
liuer vs: pardon our synnes for
thy names sake.

(Oh god) restore vs \ make thy fa-
ce to shyne vpon vs \ and we shall
be sauyd.

Oh lord whiche arte the god of
hostes: how longe wylt thou be an-
gre with the prayer of thy people

Restore vs God our sauour:
quench thy indignacion agaynst
vs.

Ps. liij

Wylt

poze senectutis mee: cum
defecerit virtus mea
ne derelinquas me.

Deus ne eligeris a
me deus meus in auxi-
lium meum respice.

Ego aut in te spera-
bo: et adificam super om-
nem laudem tuam.

Ne tre das beatus a
animas confidentium ti-
bi: & animas pauperum
tuorum ne obliuiscaris
in finem.

Respice in testamētū
tuum: quia repleti sunt
& obscurati sunt terre
dominus iniquitatis.

Adiuua nos deus sa-
lutaris noster & propter glo-
riam nominis tui domine libera
nos: & propitius esto
peccatis nostris propter no-
men tuum. Excita po-
tentiam tuam & veni:
ut saluos facias nos.

Domine deus virtu-
tum conuertere nos / et
ostende faciem tuam
et salui erimus.

Conuertere nos deus sa-
lutaris noster: et auer-
te iram tuam a nobis.

Saynt Hieroms

Nunqd in eternum
frascaris nobis: aut ex-
tendes ira tuam a ge-
neratione et p[ro]gente
Deus tu conuersus
uiuificabis nos: et
plebs tua letabit i te.

O stende nobis dñe
misiam tuam: et saluta-
re tuum da nobis.

Incelitia domine au-
re tuam et exaudi me:
quoniam egenus et
pauper sum ego.

Custodi aiam meam
qm peccator sū: saluū
fac seruū tuū de
meis sperantem in te

Miserere mei dñeqm
ad te clamaui tota die
lesifica animam serui
tui: quoniam ad te do-
mine animam meam
leuaui.

Et tu dñe deus mise-
rator et misericors pa-
tiens et multe miseri-
cordie et verax.

Respice in me et mis-

Wilt thou be angry with vs al-
wayes: wilt thou stretch forth
thy wrath into the worldes ende.

Thou verely art euen he whi-
che bringest thy selfe agayne to
vs: thou wilt quicken vs in that
shall thy people yet reioyse.

Laue forthe for vs (lorde) thy
mercifull goodnes: and giue vs
thy saupnge helpe.

Incelne downe thyn care (oh
lorde) and aunswere me: for I am
full poore and full of trowth.

Repe my lyfe for I study to be
good: saue thou thy seruaunt my
god for he trusteth in the without
any doute.

Haue mercy vpon me Lorde:
for I call vnto the dayly: make
glad the mynde of thy seruaunt
for vnto the oh Lorde lyfte I vp
my herte.

But yet thou Lorde thou arte
prone vnto mercy: thou arte redy
to fauour and to forgiue \ now
vnto wrath \ stopmynge in mer-
cy and faythfulnes.

Beholde me and haue mercy
vpon

Upon me: give thy strength unto
thy seruant and preserve the sonne
of thy handmaiden.

Do good unto me openly: that
they that hate me myght be sha-
med to see that thou lord helpest
and comfortest me.

Oh lord god the author of my
helth: I haue cryed vnto the by
daye \ and by nyght also before
the.

Let my prayer come before the:
bowe downe thine eare to my
crying,

Where are those thy mercies the
wed of old tyme: \ oh lord \ whi-
che thou swore vnto Dauid of
thy faith?

Remember the rebukes which
are layed vnto thy seruants \ o
lord \ : I receyued into my now
ne bosome all the rebukes of mo
che people.

Turne the lord howe longe?
be pleasyd: set thy herte at rest
with thy seruantes.

The glorious maiesty of the
lord our God be ouer vs: and

A. v

make

serere mei: da imperiū
puero tuo et saluum
fac ancillam tue.

Hac meū signū in
bonū vt videā q̄ ode-
runt me & confūdant
qm̄ tu dñe adiunxisti
me & consolat⁹ es me.

Dñe deus salutis
mee: in die clamaui ad
te et nocte coram te.

Intret oꝛo mea ī cō-
spectu tuo: inclina aurē
tuam ad precē meam.

Ubi sunt misericordi-
e tue antiquae domi-
ne: sicut iurasti dauid
in veritate tua.

Memor esto domine
opprobriū seruorū tu-
orum quod continui
in sinu meo multarū
gentium.

Conuertere dñe vs-
quequo et deprecabilis
esto sap̄ seruos tuos.

Et sit splendor dñi
dei nostri super nos &

opera manuum nostrarum
dirige super nos
et opus manuum nostrarum
dirige.

Domine exaudi orationem meam: et clamor meus ad te veniat.

Non auertas faciem tuam a me: et quacumque die tribulor inclina ad me aurem tuam.

In quacumque die inuocauero te velociter exaudi me.

Et ne educas me in dissidium dierum meorum in generationem et generationem anni tui:

Et tu domine fac mecum propter nomen tuum: quoniam suauis est misericordia tua.

Domine libera me quia es pauper sum: ego et cor meum conturbatum est intra me.

Sicut umbra cum declinat ablatat: sicut et excussus sicut locusta.

Adiua me domine de meritis: et salua me propter misericordiam tuam.

Restitue seruo tuo

make thou to prosper: what so euer we go about: what so euer we begynne make it to succede luckely.

Lorde hear my prayer: & suffer my depe desire to come vnto the.

Do not nat thy face frome me in tyme of my tribulacion: bowe downe thou ear vnto me in thy daye.

When I call vpon the: speede the to graunt me.

I save my god take me nat awai in the myddes of my daies: for thy peres endure thorow al agis.

But thou arte the lorde: oh lorde deal with me for thy names sake for fauourable is thy goodnes de lyuer thou me.

For I am scourged and poore: and my herte laboreth and fawnteth within me.

I vanyshe away like a gliding shadowe: and am hunted vp from place lyke a locuste.

Help me lorde my god kepe me for thy merces sake.

Rewarde thy seru aunt that I may

map lyue: & obserue thy pleasure.

Uncover my vices: that I may persvoly se the meruelous thynges in thy lawe.

I am but a straunger in y^e erth: yet hyde nat thy commaundementes fro me.

My soule is broken with desyre: to know at all tymes thy pleasure

Thou shalt sharply rebuke the vngodly: cursyd are they that erre from thy commaundementes.

Take awaye fro me opprobry and ignominie: for I shall obserue thy testymonies.

Sown the chiefe rulers spyt and speke agaynst me: but yet thy seruaunt is occupied in thy ordynaunces.

Also thy testymones are my de lyte: and my counsellours.

Turne thou away fro me the de ceptfull wayes: and make thy law pleasant vnto me.

The true way haue I chosen: and thy pleasure haue I set before myne vices.

Lede me in the path of thy pre ceptes:

vinifica me et custodi am sermones tuos.

Aperta oculos meos et considerabo mirabilia de lege tua.

Incola ego sum in terra non abscondas a me mandata tua.

Concupiuit anima mea desiderare iustificationes tuas in omni tempore.

Increpasti superbos maledicti qui declinant a mandatis tuis.

Aufer a me opprobrium & contemptum: quia testimonia tua exquisivi.

Et enim sederunt principes et aduersum me loquebantur in iustificationibus tuis.

Misericordie tue iniquitatis a me: ne a me et de lege tua miserere mei.

Quam hereticis elegi: iudicia tua non sunt oblitus.

Deduc me in sentiam mandatorum tuorum quia ipsam volui.

Sapient Hieronimus.

Inclina cor meum in
testimonia tua: et non
in auariciam.

Auerte oculos meos
ne videant vanitatem: in
via tua vivifica me.

Status seruo tuo e-
loquentium tuum in ti-
more tuo.

Bonitatem et discipli-
nam et scientiam doce me
quia mandatis tuis
credidi.

Bonus es tu et in
bonitate tua doce me
iustificaciones tuas.

Fat misericordia tua ut ex-
hortetur me: secundum
eloquium tuum seruo tuo

Veniunt mihi misera-
tiones tue et vivifica
tua meditatio mea est

Fat cor meum immacu-
latum in iustificacionibus
tuis: ut non confundar.

Humiliatus sum usque
queque domine: vivifica
me secundum verbum tuum.

Voluntaria operibus meis
beneplacita fac domine

ceptes: for in it is my pleasure.

Rende my herte into thy testy-
monies: and nat into lurre.

Turne awaye myne eyes lesse
they beholde vayne thynges: in
thy way quicken me.

Make fast thy promyses to thy
servaunt: whiche is addicte vnto
thy worshype.

Lerne me ryghtly to savour &
to knowe: for I beleue in thy com-
maundementes.

Thou art good and gracypous
instructe me in thy ordynaunces.

But I beseeche the let thy mercy
be my comforte: accordynge to
those wordes whiche thou promp-
sedyst to thy servaunt.

Let me be in thy favour & I chal
lyue: for thy lawe is my delecte.

My herte shalbe partake in thy
ordynaunces: wherfore I shall
nat be shamed.

I am sore feabled with adiction
lorde restore me accordynge to thy
worde.

Olorde I beseeche the let well
wyllyng sacrefyses of my mou-
the be

the be accepted: and teche thou me
thy pleasures.

I my selfe bring my loue euer
into parcell: but yet thy lawe do I
nat forgette.

Strengthē me accordyng to thy
promyses that I may loue: let me
nat be shamed and dysapoynted
of my hope.

Staye thou me: and I shalbe sa-
ued: and I shall deelyte busely in
thy ordynaunces.

Deale weth thy seruaunt mercy-
ably: and instructe me with thy
ordynaunces.

I am thy seruaunt make me to
vnderstande and knowe thy testi-
monies.

Behold me and haue mercy vp-
on me: accordyng to thy iudge-
mētes wherwith thou gouernest
the louers of thy name.

Rule my steppes after thy plea-
sures: and suffer no inquite to ha-
ue dominion ouer me.

Redeme me from thyn iurics
of men: and I shall keepe thy com-
maundementes.

ne: et iudicia tua doce
me.

Aia mea in manib⁹
meis semper: et legem
tuā non sum oblitus.

Suscipe me secundū
eloquū tuum et vniā
et non confundas me
ab expectatione mea.

Adiua me et salu-
erō: et meditabor i iusti-
ficationib⁹ tuis semp

Hac cū seruo tuo se-
cundum misericordiā
tuam et iustificationes
tuas doce me.

Seru⁹ tuus sū ego
da michi intellectū vt
sciam testimonia tua.

Respice in me et mi-
serere mei: secundum
iudiciū diligentium
nomen tuum.

Pressus meos dirige
secundum eloquū tu-
um et non dominetur
mihi omnis iniustitia.

Redeme me a caluni-
is hominum vt cu-
stodiam mandata tua

Make

Sapientia Hieronimus

Ascie tua illuminata
super seruum tuum: doce
me iustificationes tuas.

Vide humilitatem meam
et eripe me: quia legem tuam
non sum oblitus.

Iudica iudicium meum
redime: propter eloquium
tuum vivifica me.

Appropinquet deprecatio
mea in conspectu
tuo domine secundum eloquium
tuum eripe me.

Intret oratio mea in con-
spectu tuo domine: secundum
eloquium tuum eripe me.

Erecitabilia mea
testimonia et documenta mea
iustificationes tuas.

Annuntiabit lingua
mea eloquium tuum:
quia omnia mandata
tua equitas.

Let manibus tuis ut
salvum me facias: quia
mandata tua elegi.

Ocupatus salutare
tuum domine: et lex tua
meditatio mea est.

Anima mea et
laudabit te: et iudicia
tua adiuva bunt me.

Make thy countenance to shyn
me upon thy servaunt: and instruct
me in thy ordynaunces.

Behold me my affliction & defende
me for I forgette nat thy lawe.

Defende my cause and delivuer:
me quicken me accordyng to thy
promyses.

Let my cryeng assende into thy
presens oh lord: make me right-
ly to vnderstande thy wordes.

Let my depe desire come into
thy sight: delivuer me accordyng
to thy promyses.

My lippes shall powre forth
thy prayse: thou shalt instructe me
in thy ordynaunces.

My tonge shall speake of thy ple-
asures: for all thy preceptes are
rightwysnes.

Let thy handes helpe me: for
I have chosen thy commaunde-
mentes.

I despised thy saving helpe oh
lord: and thy lawe is my deloyte.

My soule shall loue & shall pray-
se the: and thy iudgementes shall
be my helpe.

I am

I am straped like a losse shepe
seke thou thy seruante \ for thy
commaundementes haue I nat
forgotten.

Have mercy vpon vs lord haue
mercy on vs: for we are out of me-
sure fylld with ignominie.

Deale thou gently with good
men and with men ryght in the-
pithertes.

Bringe vs agayne from captiui-
te o lord for so shalt thou sell vs
with ioye: as thou shuldest gyue
pleutuous floodcs to y dwellers
in the thyrsty south deserte.

From my moste deppst payn-
full troubles: called I vpon the
lorde.

Lorde hear thou me: let thy ea-
res be attentpse vnto my depe de-
spyre.

In what tyme so euer I called
vpon the thou grauntedst me.
thou encreasedst great strength
in my soule.

Lord set a keper to my mouth
and keper thou diligently the do-
re of my lypes.

Errant sicut ouis q
perit reqre seruū tuū
domine: qā mandata
tua non sum oblitus.

Miserere nobis dñe
miserere nobis: quia
multum repleti sum
contentione.

Benefac domine bo-
nis et rectis corde.

Conuertere dño cap-
tuitatem nostram: sicut
torrens in austro.

De profundis clama-
ui ad te domine: dñe
exaudi vocem meam.

Estant aures tue in-
tendentes in vocē de-
precationis mee.

In quacūq; die in-
uocauero te exaudi me
multiplicabis in ani-
ma mea virtutem.

Done dñe custodias
os meo: et ostium cir-
cūstancie labijs meis.

Saynt Hieronims

Do declines cor meū
in verba malicie / ad ex-
cusandas excusationes
in peccatis.

Intende ad deprecā-
tionem meā: quia hu-
miliatus sum nimis.

Eripe me de psequē-
tibus me quoniam pre-
ualuerunt super me.

Edue de custodia ani-
mā meā ad confite-
dum nomini tuo.

Dne exaudi oratio-
nem meā auribus per-
cipe obsecrationē meā
in veritate tua exaudi
me in tua iustitia.

Et nō intres in iudi-
cium cū seruo tuo: quia
nō iustificabitur in cō-
spectu tuo oīs viuēs.

Quia persecutus est
infanticus animam me-
am humiliasti in ter-
ra viam meam.

Allocauit me in ob-
scuris sicut mortuos
scilicet: et anxietas est sup-
er me spūs meus / in me
turbatum est cor meū

Memor fui dierū an-
tiquorū / meditatus sū

Bowe thou nat my: herte into
any myscheuous thynge: lest my
synne encrease vpon synne.

Atteude vnto my ceping / for I
am in a greuous and wretchyd
estate.

Delouer me from my perse-
cutors for they haue preuailed a-
gains me.

Lede my soule out of prysone
that I myght sprede thy name.

Olorde hear my prayer / listent
to my feruent besechyng for thy
trouthes sake graunt me for thy
ryghtwysnes.

Daue thou nat to do with thy
seruaunt in iudgement: for in thy
presence no man luyng is repu-
tyd ryghtwys.

Acruell enemy verely persecu-
tyd my soule: he hath cast downe
my lyfe into the erth / he hath set
me in derkenes lyke to men iud-
ged to de the.

My spirite is sore troubled with
in me: and my hert wereth colde
in my breste.

But at laste I remēber the dayes
passe

pass: I considered al thy workes
and pondred in mynde the dedes
of the handes.

I stretched forth the my handes vnto
the my soule desprously patyd
and breathed for the I gaped for
the lyke thyrstye erthe.

Haste the to graunt me o lord
for my spirite fayneth.

Hyde nat thy face from me on-
les I be lyke men gopnge downe
into theyr graues.

Make me shortly to hear of thy
merciabie goodnes for in the do
I truste.

Show me the way wherin I
may go: for vnto the haue I lyf-
ted vp my soule.

Deliver me from myne enne-
myes o lord my god: for at the
do I hyde my selfe.

Teache me to do thy pleasures
for thou arte my god thy good spi-
rite mought leade me into the ry-
ght way.

Re and for thy mercye sake al-
so destroye myne enemyes: and
shake awaye all that trouble of

my

sin omnib⁹ operib⁹ tu-
is: in factis manuum
tuarum meditabar.

xpādi man⁹ meas
ad te: aia mea sicut
terra sine aqua tibi.

Uelociter exaudi me
dñe defecit spūs me⁹.

Q̄ auertas faciē tu-
am a me: & ero similis
descendentibus in lacum
auditiā fac mihi ma-
ne misericordiā tuam
quia in te sperant.

Q̄ otā fac mihi viam
in qua ambulē: q̄ ad
te leuauit animā meā.

Eripe me de inimicis
meis dñe ad te & fugi
doce me facere volun-
tatem tuam: quia de-
us meus es tu.

S pūs tuus bon⁹ de-
ducet me in terrā rec-
tā ppter nomē tuum
domine iustificabis
me in iusticia tua.

Educes de tribulati-
one aī: m & in mīa tua
disypdes oēs inimicos
meos. & t pdes oēs

my

q̄ tribulāt aīam meā
q̄ ego seruus tu⁹ sū.

Dona mīcht q̄
so oṕs de⁹: vt
p̄ hanc sacro sanctam
psalteriū celestis melo
diā anima mea sāgu
netur. Dona vt leo ru
giens ab infirma oue
superetur. Dona vt
per tuā gratiā violen
tissim⁹ sp̄s a debilis
sima carne vincatur.
Dona vt ille q̄ de ce
lo cecidit: hic me pug
nāte subdat. Dona vt
sū potestātē eius ad tē
pus tua p̄missione pa
timur nequaquā eius
insatiabilibus fauci
bus sorbeamur. Fac
illumi trīstem de ha
mana salute qui de of
fensione nostra semp
erultat. Fac me tuis
semp̄ laudibus vac
care: q̄ ad tuā quando
que dulcedinē miseri
corditer pertinere.

Qui vīvis et regnas
deus. Per omnia se
cula seculorū, Amen.

In compassione cor
poris Christi.

my soule: for I am thy seruant.

Graunt \ I beseeche the lord
god \ that by the holy melo
dy of this heuenly Psalter my
soule may be refreshed. Graunt
that the roving Lyon may be o
uercomen of the feble shepe.

Graunt that by thy grace the mo
ste vyolent spirite may be subdu
yd of the weake fleshe. Graunt
that he whiche fell from heuen \
may be conquerd here thoru
ghe my fighting. Graunt that
though we abyde his tyranny tho
rough thy sufferance for a season
that yet we be nat swallowed by
thorughe his unsacvable iawes.

Cause him to be sorow for mannes
saluacyon whiche alwayes reioy
seth at our harmys. Cause me al
ways to apply my selfe to thi prai
syng and at length ioyfully to co
me to thy blessednes. Which ly
uest and reygnest god worlde wit
hout ende. So be it.

When thou shalt receyue
the sacrament.

Smer

O Mercyfullorde I am nat
worthy that thou shuldest en-
tre in my synfull house: yet nat
withstandyng thou haste sayed
who that eatyth my fleshe and
drynketh my blood: he dwelleth
in me and I in hym: wherefore
haue thou orde mercy vpon me
sinner: by the receyving of this
thy body: mirabile mysterium:
fleshe and blood: that I receyue it
nat to my dampnacion but tho-
rough thy mercy: to the helthe
of my soule: and in the remission
of al my synnes by the paynfull
passyon. Amen.

When thou haste
receyued it.

The very true receyving of
thy glorious body of fles-
he and blode: my soueraigne
orde omnipotent is \ that I cast
the nat forth agayne to my damp-
nacion and iudgement: vnt that
I may obtayne therby remission
of my synnes: and that I maye
lede: and lyfe in charitable lyfe
whyles I am here lyuyng: so that

S. ij

I may

Omnino non es-
t dignus ut in-
fres sub teum meum:
sed tu domine qui dixi
si: qui manducat me
am carne & bibit meum
sanguinem in me ma-
net & ego in co: propi-
tius esto michi pecca-
tori per sumptionem cor-
poris & sanguinis tui.
Et prestabit non ad iu-
diciam damnationis il-
lud sumam sed miseri-
cordia tua preueniente
in salutem & remissio-
nem peccatorum meorum

Post sumptionem
corporis Christi.

Era perceptio
corporis & san-
guinis tui omnipotens
deus non veniat michi
ad iudicium ne ad co-
damnationem sed sit o-
mnium peccatorum me-
orum optata remissio/
anime & corporis pla-
gubernatio et potens

Prayers.

ad vitam presentē et
eternam introductio.

¶ Sequitur oratio scti
Bernardi cōfessoris
ordinis minorū.

O Bone iesu o dul
cis iesu. O iesu
filii marie virginis ple
nus misia et veritate. O
dulcis Iesu miserere
mei scdm magnā miā
tuā. O benigne Iesu
te deproz p illū sāgu
nē preciosum quē pro
nobis peccatorib⁹ ef
fundere dignatus es
in ara crucis vt abijci
as oēs iniquitates me
as et ne despicias hu
militer te petentem /
et hoc nomen tuū sa
cratissimum aefum in
vocantem. Hoc no
men dulce est. Hoc
nomen iesus nomē sa
lutare est. Quid enim
est iesus nisi saluator
O bone iesu q me cre
asti et redemisti tuo p
cioso sanguine: ne per
mittas me damnari

I may herafter come to eternall
life by thy vertue and grace Iesu

¶ Herafter foloweth a deuout
prayer of saine Bernarde.



O Douȝtfull
Iesu o swe
te Iesu \ O Iesu
the sonne of the
pure virgine
Mary \ full of
mercy & trouth.
O swete Iesu \
after thy great

mercy haue pte vpon me. O be
nigne Iesu I praye the by the sa
me precvous blood \ whiche for vs
myserable synners \ thou were cō
tent to shede in the aulter of the
crosse \ that thou vouchsaue cleue
to auoyde all my wykednes \ and
nat to despyse me \ humbly this re
quyring \ and vpon thy moste ho
ly name Iesus calling. This na
me Iesus is the name of helthe
What is Iesus but a Saviour.

O good Iesus that hast me crea
ted \ and with thy precvous blode
redemid \ suffer me nat to be dāp
ned

ned whom of nought thou hast made. O good Iesu let nat my wyckednes destrope me that thy almyghty goodnes made and for-urned. O good Iesu reknowle-ge that is thynne in me and wype cleene away that clopneeth me fro the. O good Iesu whan tyme of mercy is haue mercy vpon me nor confounde me nat in tyme of thy terrible iudgement. O good Iesu vnto I wretchyd synner for my moste greuous offences haue by thy very iustice deserued eternall payne yet I appell from thy very ryghtuosnes and redfa-lyp truste in thynne ineffable mer-ey: so as a milde father and mercyfull lorde ought take pyte on me O good Iesu what profyte is in my blode syns that I muste descende into eternall corrupcy-on. Certaynly they that ben deed shal nat magnifye the nor lyke wyse all they þ go to hell. O moste mercyfull Iesu haue mercy vpon me. O most swete Iesu de-liver me. O most meke Iesu

S. iij

be vnto

quem tu ex nichilo cre-asti. O bone iesu chri-ste ne pdat me iniqui-tas mea; quem fecit et creauit oþs bonitas tua. O bone iesu re-cognoſce quod tuū est in me: & absterge q a-lienū est a me O bone iesu miserere mei dñ tēpus est miserēdi: ne perdas me in tēpoze tui tremeadi iudicij. O bone iesu si merui miser peccatoz de be-ra tua iustitia penam eternā p peccatis me-is grauiſſimis: adhuc appello consil⁹ de tuo iustitia vera ad tuam meam ineffabilē: vtiqz misereberis mei vt pi-us pater & misericors dominus. O bone ie-su que utilitas in san-guine meo dñ descen-dero in corruptionez eternā: si non enī mor-tal laudabūt te: neqz oīnes qui descendūt in infernū. O miseri-cordissime iesu misere-re mei. O dulcissime iesu libera me. O pi-

Prayers.

issime iesu propiti⁹ es-
to michi peccatori. O
iesu admittē me misē-
rūm peccatōrē in nu-
merum electōrū tuo-
rum. O iesu salus in
te sperātū. O iesu sa-
lus in te credentium
miserere mei. O iesu
dulcis remissio omniū
peccatōrū meorū. O fi-
li virginis marie: infū-
de in me grātiā tuam
sapientiā / charitatem
castitatē / ac humilita-
tē / ac etiā in oībus ad-
uersitatibus meis pa-
tientiā sanctā ut pos-
sim te pfecte diligere
et in secula scloz. Amen
O Rex gloriose in-
ter sanctos tuos
q̄ semp es laudabilis
et tamē incōparabilis
tu in nobis es dñe. et
nomē sc̄m tuū inuo-
catū est super nos: ne
derelinquas nos dñe
deus noster: ut in die
iudicij nos collocare
digneris inter sanctos
et electos tuos rex be-
nedicte.

be vnto me comfortable. O Iesu
accepte me a wretchyd sinner in
to the nomb:re of them that shal
be saued. O Iesu \ the helthe of
them that beleue in the \ haue mer-
cy vpon me. O Iesu the swete for-
giuenesse of al my synnes. O Je-
su the sone of the pure virgin Ma-
ry: Ende we me with thy grace
wysdome \ charyte \ chastyte \ and
humyltye: pe \ and in all myne ad-
uersities \ stedfaste patiens \ so
that I may perfyctly loue the \ and
in the to be glorifyed and haue
my onely delyste in y world with-
out ende. So be it.

O Glorouse kynge whiche
mongste thy sayntes art lau-
dable and neuertheles incompe-
rable. Thou art in vs \ lorde and
thy holy name hathe byn called
vpon by vs. Therefore do nat
forsake vs lorde god and
in the day of iugement
pouchsafe to bestowe
vs amonge thy sayn-
tes & elect. O blec-
sed kynge.



Lord god open thou my lippes

And then shall my mouth shew forth thy
praise Oh god bend thy self in to my helpe

Lord hast thou to help me.

Glorie be to the father to the son & to the holy ghost

As it was at the beginning as it is now and ever
shalbe. Amen. ¶ The Inuitator.

The eternal fountayn of sapience let vs pray vnto
the. And for his glorious name Iesu deuoutly we
worshyp the. ¶ Salms. Venite.

Come and let vs ioyfully giue thanks vnto the
lord let vs reioyse in god our sauour let vs appoche
in to his presens with praise and thanks giuinge
and syng we in the psalms.

v. The eternal fountayne of sapience. &c.

For god is a gret lord and a gret kyng kyng o:
uer al goddes in whose hondys ar the hartys of al
the creatures of the erth and the hve byllys ar at hys
commandement.

v. And for his glorious name Iesu. &c.

The see is his for he hath made it and his hondys
hath faspored the erthe also Come therfore and let
vs worshyp and fal downe before y lord which hath
made vs for he is our god and we are the flock of
his pastore and the shep whome he dyrecteth

v. The eternal fountayne of sapience let vs. &c.

Now the gospel preched of ye here his voyce se y
ye harden not your hartys as they dyd in the place

S.v

of temp.

Jesus matvins.

of temptatyon in wylbernesse \ bytterly murtherynge
and spekinge agaynst god \ wher pour fathers
tempted me \ And prouoke me to angre \ ye al thou-
ghe they se my myracles.

Jesus. And for his glorious name Jesu. &c.

Forth peres was I at debate chydng with the
generations \ wherfor I sayd euer they hartys ar ge-
ne frome me \ they know not my wapes \ to whome
I swore in my gret anger that they shold not entere
in to the lond of my rest.

Jesus. The eternal fountayne of sapiens. &c.

Glorie be to the father to y sone & to the holy ghost.

As it was at the begynnyng \ as it is now and e-
uer shall be. Hymnus. Jesu dulcis memoria.

Most sweetest Jesu memoriall

Above al other the trew cordiall

Of sweetnesse no honp in empyens

So dulcet Jesu is thy presens

Ther is no Armony so melodious

No: yet thng herd so iocundious

No: yet with hart may be thought

Lyke to thy sone by whome al is wrought

To penytents thou art the hope

Thou art so meke to them that grop

When we deespre thou art our helth

Then shal we fynd thou art our welth

Of sapience thou art eterne

Frome the and thy father who can the werue

The

The holy ghost and you al in one
Without end to gouerne alone

Salme. 66. Jubilate. Anthem Magnefy the lord

Shew some tokens of myrth vnto goddys hono-
rable name al ye that dwell vppon erth.

Synge ye of the maiesse of his name declare we o-
penly how gret prayse he is worthy.

Speke ye of god how gretly art thou to be worshyp-
ped for thy werks through the gretnesse of thy po-
wer.

Thy enemyes shal be knowen openly to haue be-
lyers such as ascribeth not diuinite to the.

All the erthe shal worshyp the and shall synge sal-
mys to thy prayse and they shall magnifye thy na-
mys with songys.

Glorp be to the father to the sone &c.

As it was in the begynnyn as it is now and euer
shal be.

The antheme.

Magnefy the lord with prayses as moche as ye ca-
and let vs extoll his glorious name al to gyder for
in it Joyeth al hartys and in his most holy name is
al our trust.

Versus.

I verely do Joy in the lorde. **Respond.**

And to exalt his name Jesu my God.

Patet. vnder.

versus: Lord I beseeche the of thy bleisyng.

**Res. The wysdome of the father repel from vs our
aduersarys.**

The spall lesson.

Emp

O my creator and redemur gve vnto my hart
to desyre:despyrge to enquire\ Enquyring to
fnd \fyndyng to loue in loue to contynue with con
tynuall thankis gvyng which hast redeemed me \
Good lord gve vnto my hart cōpuctyon of penās\
to my spyt contrytion\ To my eyes the wel of teares\
to my hondys largeesse of almesse to those that
be in pouerte oportunte\ to wyl thys\ thy wyl and
not to maintene ydelnesse\ Good lord extyngue in
me al vyle and repell my carnall desys \ kende me
in thy word my loue and redemur\ Expel frome the
spyt of pryde\ thou beynge mercyphul graunt vnto
me the treasour of humylite remoue feome me the
furoure of wrath and graunt vnto me sens of felonye
ges of patres: **O** my swet creator take frome me the
ranchour of my appetyt and graunt to me meknesse
and modestiouse of spyt and my swet celestiall
father and most benygne gve me grace to haue for
me and stable fapth in thy worde and promysse\ and
in the merytys of thy onely sone Jesu \ for takynge
utterly the merytys of other men\ And also of my
ne owne\ for elles my hope is not congruent \ And
so then that perfant charyte man spryng forth out
of the trew fapth by the. **Tu autem:**

Respon. Send vs wysdome lord god frome thy ry
all seat. That it may abyde in me and werke in me
so that I may at al tymys know what shal be accep
table to thy wyl and pleasur.

vsus. Good lord gve me asspens to tast of thyne
eternal wysdome. Respon. That it maye abyde with
me and werke in me so that I may. &c.

The respond.

O Lord make thou saul and preserve thy people
lord god and gather them throughe al nations
That they may confesse thy glorious holy name &
so we al to do glory & gve y onely laud. And al
they that hath knowe thy glorious name may faith
fully trust in the (for why) thou hast not forsaken
none that trust in the lord. And that they may confes
se thy gloriouse name. vsus. Lord I besech the of thy
blessynge. Res. The eternal savyngs of the father
illumyne our wettes and owr hartys.

The second lesson.

Lord I do graunt moch to have desired and ly
tyl to have deserued and I do agayne graunt
thy goodnesse that I do desyre ought not to be myny
shed vnto me for owr ryghtwysnesse that is in vie
but I haue deserued for myne offence extreme pu
nyshemet vnto the dethe And thou beynge the won
derfull creator of al yet thou arte be beloued aboue
al other meruayls to be most meruaylous in thy
mercy and forgueneesse whome it is spoken by the
prophe Davit. Misericordies eius super omnia ope
ra eius. hys mercys are aboue all hys workys for y
shyttest not vp thy gatus frome none that desyre the
Thou art no acceptor of persons but with the most
trewest

Jesus matins.

trewest laborers art thou most best content \ So the
it is in thy my mercy that thou father haddest i thy
sone Jesu \ to haue compassion on vs synners \ In w-
home I onely do trust \ and to my power \ wyllynge
to expelle at vnce & ydelnesse \ And not to be a mayn-
tainer of vayne glory \ in worldly pōpe & myndnesse
agaynst thy holy word \ but trusting by thy grace to
support & mayntene thy word in fulfylling y same
to thy onely honor and glory eternal. Amen.

O Lord make thou saul and preserve thy people
Lord god \ and gather them throughe al nations
That they may confesse thy glorious holy name \ &
so we al to do glory & give y onely laude . And al
they that hath knowē thy glorious name \ may fayth-
fully trust in the (for why) thou hast not forsaken
none that trust in the lord. And that they may confes-
se thy glorious name. **O** Lord I beseech the of thy blec-
tyng . Ales. The eternal sayvcs of the father \ illum-
ne our wetts and our hartys. **C** The thyrde lesson.

O Jesu my most delectable sappe \ the very wor-
de the father \ the begynnyng & the ende of al thyn-
gs \ I hūbly pray the to be hold me for I am but v-
le fleshe and dust of my self and am redy to fal in-
to dampnatyō \ I haue no goodnesse in me \ but that
which cometh frome the \ I hūbly beseech y remembre
yet agayne \ thy payns & passion \ that y suffreddest
for me sinner & preserve me frōe damnation \ which
I am so redy vnto \ **O** my holy mercy leue me nat so
O my

O my faythful socoure & helth go not þ lord frōe. **O** my redemur intend thou to help me and bury me þ am deed in thy holy sepulture of thy paynfull passō & hyde me lord vnder thy wynges frōe al my enemyes so þ nether deeth nor frendshyp nor nothyng in this world seperat me frōe þ but strenght me in thy loue sweet Jesu here and in the world to come. Amen.

Respon. Jesu of nazareth the kyng of Jewys and the onely sone of þ luvynge god haue mercy on me. Jesu the sone of dauid haue mercy on me.

That I may se thy wyll and vlyt his temple. vsus. Behold me wōu and haue mercy on me accordynge to thy ryghtwysnesse i lounge thy holy name. That I may se thy wyl. &c. **G**lorie be to the father to the sone & to the holy ghoſt And visit his holy temple.

The songe of Mussen and Ambrose.

We prayse the (o god) we knowelege the to be the lorde. **A**ll the erth dothe worship the which art the father everlasting. **T**o the cry forth al aungelles. the heuens and all the powers therein.

To the thus cryeth Cherubin and Seraphyn continually. **H**oly. **H**oly **H**oly. **L**orde god of Sabaothe. **H**euem and erthe are fulfolled with the glorie of thy maicesty. **T**he gloriouse company of the prophetes worship the. **T**he noble armye of martyres do prayse the. **T**he holre congregacion of faythfull thorough out all þ worlde magnify the: **T**hey knowledge the to be the father of an infinite maicesty.

Jesus matins.

maiesty. **T**hey knowlege thy honorable and very
only Sonne. **T**hey knowlege thy holpe ghoste to
be a comforter. **T**hou arte the kynge of glory **O**
Christe. **T**hou arte the everlastyng son of y father.

Thou (when thou shuldest take vpon the our natu
re to delouer man) dydest nat abhorre y vglyns bodye.

Than thou hadest ouercomē y sharpens of deth
thou openedest the kingdome of heuens to them y
beleued in the. **T**hou settest on the ryght hande of

God in the glory of the father. **W**e beleue that y

shalte come to be our iudge. **W**herfore we pray the

helpe thy seruauntes whome thou haste redeemed w

thy precious bloude. **M**ake them to be nombied

with thy sayntes in ioye everlastyng. **O** lord saue

thy people and, blesse thy herptage. **G**ouerne and

also lorde the vpon for euer. **W**e prayse the euey dave

And we worshyp thy name euer worlde withouten

ende. **O** lord lette it be thy pleasure to bepe vs

this day without syn. **O** lord haue mercy vpon vs

haue mercy vpon vs. **O** lord let thy mercye lych-

ten vpon vs euen as we truste in the. **O** lord

truste in the let me neuer be confounded.

O lord bend thy self into my helpe. **L**ord hast the

to help me. **G**lorie be to the father to the sonc and

to the holy ghost. **A**s it was at the begynnyng and

now is and euer shalbe. Salme. Laudate. The an-

tem.. **O** glorious kynge. **P**raise ye the lord al ge

tylls magnifye hym al nations.

For his mercy is spied ouer vs and the faythful
nesse of the lord abydeth for euer.

Glorie be to the father. &c. As it was. &c. Antheme

O glorious kyng whych art amonge thy sayntys
most laudable and most gentill to call vnto \ so that
thou beynge in vs lord \ when thy glorious name
lord is to be call on vs \ leue vs not good lord Iesu
that we may in the day of iugement spt ioyfully to-
gether amonge thy blessed sayntys \ most blessed
kyng.

The chapter.

All thyngys what so euer ye do in word or in wer-
ke \ let it be done al in þ name of our lorde Iesu cryst
gouynge grace & thāks to god þ father omnipotēt.

Deo gratias. The hymne. Iesu rex admirabilis.

I Iesu a kyng most merueylous
Noble excellent and triumphus
His dulcetnesse hath none enspyed
All alone he is to be desired

Ther is no tongue able to speke
Nor yet no wytyngge can it bryk
Is not to knowe it doth be houe
What thyng it is Iesu to loue.

And yet I loue hym contynent
My faith in hym is not imspend
But as to her husbond the trew wyf
The fruyt wherof is euer lastyng lyf.

O sapiens thou art eterne
Frome the and thy father who can the merue

The

The

The laudes of Iesus matyns.

The holy ghost and you all in one
With out end to gouerne alone.

versus. Sappens resteth in his hart. *Respon.*
And prudens in the word of hys mouth.

Benedictus.

Blessed be y^e lord God of Israel: for he hath
graciouly visited and redeemed his people.

He hath set up ouermyghty helthe: in the house
of Dauid his seruaunte. *A*ccordynge to hys promy

ses: by the mouthes of his holy prophetes of a longe
tyme passe. *P*romysinge that we shulde be preser

ued from our enemies: and from the handes of all
them that hate vs. *T*hat we wolde thus vse and de

clare his ryche mercy toward our fathers: remembryn

ge hys holy promyses. *A*nd also to performe hys

othe whiche he swore to Abraham our father: and

promysed hym selfe to geue it vs. *S*o that wit

hout feare we deliuered from the handes of our e

nemies: myght serue and honoure hym. *I*n holy

nes and ryghtwysnes before him al dayes of our ly

fe. *A*nd thou (my chylde) shalt be called the prophete
of the moste hyghest. for thou shalt go before the fa

ce of the lord to prepare hys wayes. *G*o geue kno

weledge of the sayng helthe to his people thorou

ghe the forgouenes of theyr synnes. *T*he whiche

cometh throughe y^e aboundaunt mercy & goodnes of

our god: by y^e which he hathe thus graciously looked

vp on vs / spyrngng froe aboue. *G*o geue lyght to

them

thē þ haue lyt in darknes & in þ shadowe of death
to directe our fete in to the way of peace. **G**lorie be
to the father to þ son & to þ holy ghoſte. **A**s it was
in þ begynnynge: as it is now & euer ſhalbe. So be it

The anthem.

O Lord god that gaueſt for vs through thy mercy
and grace thynе onely ſone Ieſu to take vppō
hym our humayne nature \ whiche gaue hym ſelfe
vnto the deſth for our redemption beynge ſynners \
gyue vs al grace to loue thy holy word \ and ſyncer-
ly to werke thereafter by the vertu of the holy ghoſt
whiche rayneth in þ world of worldys wout end **A**men
Verſus. Lord here our prayer. **Reſpon.** That our
voſte may come to the. **The colett.**

O Lord Ieſu which by thy hole eternal ſapient
haſt made vs vnto thy ſymilitude whē we we
re nothyng \ and through thy gloriouſe mercy thou
haſt redeemed vs \ whē we were all loſt through ſyn-
ne & haſt made vs agayne thy choldren of lve \ we be
ſeche the humbly to enſpire vs al w one hole hart
& mynd \ to loue & ſerue þ here eternally \ for þ loue þ
haſt to thy gloriouſe ſone Ieſu which rayneth with þ
world with out end. **A**men. **The twiſt houre.**



God bēd thy ſelf to help. &c. **L**ord haſt the
to help vs. &c. **The hymne.** Ieſu dulciſſim⁹.

One owne loue Ieſu moost dulcet
Of congruens thou art moost ſweet
A thouſand tymys thou haſt more prayſe

Prime and houres of Iesus

Then with tongue can yet dryue.

Iesus the honor angely call
To thepm so sweet armonycall
In the mouth honp so melodyous
In the hart ranschement celestious.

My good Iesu I do wel se
Of thy loue compynge gret plente
Gyue thou me grace I may enploy
In tyme to come to se thy ioy

Of sappens thou art eterne
Frome the and thy father who can the werue
The holy ghost and you ol in one
Without end to gouerne alone.

The salme. And itan fac. Antihen. I am loupnge.

Ause me lord shortly to here of thy mercypa-
ble goodnesse for in the do I trust.

Show me the way lord wherin I may goo for vnto
the haue I lyfted vp my soull.

Deliver me frome myne enmys o lord my god
for vnder the do I byd my self and teche me to do
thy pleasure for thou art my lord god.

Thy good spyt lord lede me into the ryght for thy
name sak restore me frome iniquyte.

For thy ryghtwysnesse ledeth my soule out of the
se strapet angwysches.

Ve for thy mercyes sake al to destroy myne en-
mys and shake away al that
trouble my soule. **G**lorp be to thy father. &c.

versus

o I am louyng them that loue me. Respon. And he
that waketh erly in me \yndeth me.

C The chaptre.

The grace of our lord Iesu and the comunyca-
tion of the holy ghost be with vs all now and
euer. Amen. Respon. Iesu chryst the sone of the ly-
uyng god haue mercy on vs. o. Whych was borne
of the virgin mary haue mercy on vs. Glor to the
father the sone &c. Iesu chryst the sone. &c. versus.
Myse good lord and help vs. Respon. And deliuer
vs for thy holy name. Lord here our prayer. That
my callunge may come to the. **C** The collett.

Lord god with thy eternal lycht of sapience lycht-
ten vs so that we may auoyd here the darknesse of
thys world and agaynst it strongly to preuaile so
that after thys transitory lyf we may se the in thy-
ne eternal glori. Amen. **C** The thyrde houre.

C The hymne. Tua Iesu dilectio.

God bend thy self to help vs Lord.
It is thou that we shoulde loue

And thy father that lytteth aboue.

Fulfullunge without weynesse

The hartys of them in heynesse.

Who the doth tast hongreth nowght

Whom the doth drynk thou hast hym bought

What to desyre I can not tell

But onely hym that spoyled hell.

A thousand tymys I do desyre

Pryme and houres of Iesu.

My loue Iesu with hart entyere
When I may ons thy presens get
Then I of the shal be satvett
Of sappens thou art eterne
Frome the and thy father who can the werne
The holy ghost and you al in one
Without end to gouerne alone

AntHEME. O Iesu the eternal wysdom.

The salme. Omnes gentes. 85.

All the natyons whych thou hast made shall co-
me and worshyppe the o lord god they shall ex-
toll thy name.

For ryght gret art thou whych also doest meruay-
lous thyngs for thou art good alone:

Teach me thy wayes lord that I may lyue in the
trewth and may lychtē my hart vnto the that it may
seare thy name.

I shall magnifye the o lord my god with all my
harte I shal spred thy glorious name euer.

Glow be to the father. &c. As it was. &c.

Versus. I shall blysse the lord in all tymys. Respon.
And hys prayse be al way in my mouth.

The chapter.

Thus haue I spētually loued and sought frome
my youth hither to and I haue found my sweet
spouse that I haue sought and I haue made her lo-
ue (formyd) lyke vnto her. Respon. I haue euer I
oped in Iesu my lord god. vsus. Whych art my hope
and

The prime and houres of Iesu Fo. xlviii
and onely comfort I haue euer ioyed. &c. Glorv be
to the father In Iesu my lord god.

The collect.

Lord god with thy eternall lyght of sappare
lyghten vs so that we may auoyd here the dar
ke blyndnesse of this world and that agaynst it we
may strongly preuaile so that after this transitory
lyfe that we may se the in thy eternal glory. Amen.

The vi. houre.

O lord bend thy self to here vs. &c. **L**ord haill the.

The hymne. Iesu summa benignitas.

Iesu the most hyghest benygnyte
Of al hartys the gret iocundite
Lyke vnto thy goodnesse I can not fynde
The perfyte charyte doth me so bynd

It is so good the for to loue
None for to fynd the aboue
Within my selfe I do it wante
Whiche within the is nothyng I want

O good Iesu thou art moost swete
My soule trusteth with the to mete
My tearefull eyes dothe the desyre
Of my hart the burnyng fyre.

Of sappare thou art eterne
Frome the and thy father who can the werne
The holy ghost and you all in one
Without end to gouerne alone.

The salme. Exultate. Antienne. Thus that I prayse.

T. iij

Our

Prime and houres of Iesus.

Our soules doth trust in the lord And in the is
our help and defence.

For in hym shal our hart ioy for we trust in his
most holy name.

Ghy mercy lycht vppon vs lord euen as we haue
sayth and trust in the.

Glorie be to the father. &c. As it was in the. &c.

The anthe me.

Ghus shal I prayse thy name in thys world to co-
me so that I may yeld the my vowe from day to day

The chapter.

Lord god thou art the very lycht eternall and
the pure myroure of all dyuynite with out
spott or wyne. And the very goodnesse of the sa-
me. Deo gratias. Respon. Ihs name be blessed eter-
nally which was borne of the virgyn mary. alleluia
vssus. Frome the sone rysynge vnto it agayne fallyn
gesel. Ihs name be blessed eternall. **G**lorie be to
the father. And blessed eternally. **The Collett.**

Lord we pray the to here vs that art omny-
tent and mercypfull to al that mekely wylleth
or desyeth thy comfort and grace of the holy ghoost
of sapience and of vnderstondynge whych raygne-
st with the father the sone and the holy ghoost. Amen.

The nynt houre.

Lord god bend thy self to help vs. Lord haill y. &c.

The hymne. Quocunque loco fuero.

What place where so euer I goo

I do

I do desyre Iesu and no moe
 how gladde I am hym for to seke
 And moch gladder hym for to kepe,
 Then cleppinge oft I do hym kisse
 None erthely thynge that I do wyshe
 But in my fayth to cryst conioynt
 In marpage thys is the hyghest poynt.
 And now I se that I haue sought
 With inward eye that me hath wrought
 For by fayth I do hym fynde
 And there vnto I do me bynde
 Of sappence thou art eterne
 Frome the and thy father who can the werne
 The holy ghoost and you all in one
 Without end to gouerne alone.

The salme. Misereere. Anteme. All the erth.

Pure hart lord creat in me and a stedfast pure
 spyrte renew with in me.
 Oast me nat away and thy holy ghoost take not a
 waye frome me.

Make me agayne to reioyse whylps thou byngest
 me my saluatyon and let thy chiefe gouernynge spyrte
 strenght and lede me. Anteme.

All the erth worshippeth the and thus shal we all
 glorifye thy holy name. vsus. Frome the sone rysyn
 ge vnto it fallynge. Agayne laud be to thy holy na-
 me. versus. Thus shal we glorifye thy holy name.
 Glor be to the father. And thus shal we glorifye

T. v

thy

Cygn songe of Iesus
thy holy name. The collet.

I found in our hartis lord the lght of the eter-
nall wysdome that we may contynue therein to thy
onely honor and glory whych raynest eternally woul-
de without ende, Amen.

There foloweth the cygn song of
the name of Iesus.

O Lord bend thy self to heare vs. Lord hast the
to help me. O lord be to the father. &c.

The salme Confitebor. Antem. O eternal sapiens.

He hath sent redemption to hys people he hath
commaunded that hys couenāntis shal be kept.

Holy and dreadfull in to euery worlde holy and to
be feared is his holy name The beginning of wys-
dome is the feare of the lord.

They understand and sauore rightly is that gra-
ueth dyligens to his commandementys the prayse
of these men contynue for euer.

The anthem.

O eternall sapience which is with the lord god &
with hym it was euer and shal euer be without ende

The Chapter.

Thys haue I euer loued and sought frome my
youth and I haue serched for me aspouse and haue
found her and I am made a louer lyk to hym.

The hymne. Iesu the sole serenior.
Iesu more bryghter then the sone

Sweeter

er: thy oil
Sweeter then balme when it is warme
Amonge delytes most delectable
More al other most amvable.

he
Of mynd thou art the delectatyon
Of pure loue the insuatyon
Thou art myne onely reioysonge
Thou art the worldps redempnge.

s. th. o.
Iesu the autor of burumnesse
And of our hope the gladnesse
Of dulcetnesse the wel of grace
Thath doth replmyshe in euery place.

Of sapience thou art eterne
Frome the and thy father who can the werne
The holp ghost and you all in one
Without end to gouerne alone.

versus. I do verely ioy onely my lord god. Respon.
And I reioyce in Iesu my god. Magnificat.

My soule magnifieth the lorde. And my sprei-
te reioysed in God my sauour. For he ha-
the looked on the poore dekce of his hande mayden:
Beholde now from hens forth shall all generacy-
ons shall call me blessed. For he that is myghty
hathe done to me great thynges \ and blessed is his
name. And his mercy is all aways on them that
fear hym thorow out all generacyons. He hath
sheweth strengthe with his arme \ he hath scatered
thē that are proude in the imaginacyon of theyr her-
tes. He hath put downe þ myghty fro theyr seates
and

The eunsonge of Iesus.

and hath exalted them of lowe degree. **H**e hath filled the hungry with good thynges. and hath sent away the ryche empty. **H**e hath remembered mercy and hath holpen his seruaunt Israel. **S**uch as he promysed to our fathers Abraham and to his seede for euer. **G**lorie be to the father to the son and to the holy ghoſte. **A**s it was at the begynnyng as it is now and euer ſhalbe. **Antem.**

Who hath knowen the mynd of the lord or who was his counsellor other who hath giuen vn to hym first that he myght be recompensed agayne for of hym and thorow hym and for hym are al thynges to hym be honor and glory for euer. **Amen.**

The colet.

Lord god with thyne eternall lycht of ſapience lychten vs ſo with thy grace that we may thereby auoyde. here y darke blindneſſe of this worlde and that agaynſt it we may ſtrongly preuaile that after this lyffe we may ſee the in thyne eternall glory **Amen.** **uſus.** The wyſdome of the father eternall. **Ref.** Preſerue vs frome the daungers infernall.

The complene or buryeng tyme.

Conuert vs lord to y our lord god & ſauour
And tourne lord thy wrath frome vs
O god bend thy ſelf in to my helpe
Lord haſt thou to helpe me. **G**lorie be to the father &c
Antem. I am abydinge in the moſt hygheſt.

Salme. Illumina oculos.

Behold

Behold and adswer me my lord my god preser-
ue me wakynge \ lest the flumber of deth com
on me \ pe lest perauenture my enemy may say I
haue preuailed agaynst hym.

For yf I fall myne enemy wyl reioyse \ but I lord
trust in thy mercy in hart and wyl and am glad of
thy helpe.

I shal goue thanks to thy most huest name for he
hath rewarded me. **G**lorie be to y father. &c

As it was in the begyn. &c. **persus.** I am abydyng
in the most huest place. **Ref.** And my trone is a-
boue the firmament. **The chaptre.**

Eappens which is eternal wylsome ouercomethe
malice victoriously in euery place and settynge eue-
ry thyng in a diew and plesant order. **Deo gratias**

The hymne. Iesu in pace imperat.

Iesus in peace hym selfe doth rule

Our sinns to know it doth recule

By whych peace I do desyre

To be ruled with hole hart entyer.

Angells in heuen map it best

How that he bought vs wai we wer lost

Those in limbo were ryght glad

Out of thraldom when they wer had.

Iesus then to his father went

Thether frome whens he was sent

Frome whens agayne he wyl descend

When of this world he maketh amend.

The compleine of Iesus

Of sapience thou art eterne
Frome the and thy father who can the werne
The holy ghoost and you al in one
With out end to gouerne alone.

Verus. In peace is made his holy place. **Respon.**
And he abydyng is in syon.

Id nowe lettest thou thy seruaunt departe
in peace accordyng to thy promes. **E** or myne
vies haue sene the sauour sent fro the. **W**hich thou
hast prepared before the face of al people. **L**ight
to lychten the gentyls and the glory of the people
Israel. **G**lorie be to thy father to the son and to y
holy ghoost. **A**s it was at the begynnyng as it is
nowe and euer shalbe. Amen. **Anthem.**

O glorious kyng which art amonge thy glorious
saintys most laudable and amvabe to call vnto so
thou beynge in vs lorde when thy glorious name
is to be called on vs leaue vs not good lord Iesu y
we may in the day of iugeement syt ioyfully to gy-
der among thy blessed saintys most blessed kyng.

The colett.

Id god we beseech the behold mercifully our
wyckednesse and fragilite and gyue vs the tast
of ouerlastyng wysdom that by the tast of that he-
uenly swetnesse we may utterly dyspyse all erthly
thyngys and cleffe faythfully to thy holy word in-
which thou hast spectuallly left vs for our comfort in-
which rapned the father the sone and the holy ghoost
in one

The paradyse of the soule. Fo.c.lx
in one world without ende. Amen. Finis.

There foloweth deuote meditations
and prayers with contempla-
cions called the paradyse
of the soule.



When I
conceyued
in my mynd þ
gret dainger of
ppocrisy & los-
se of prayer wh-
ich Mathew
resyteth in the
vi. and. x. and
xxij. chaptres:
which man le-
seth and is fru-
strat of & voyd
throughe vany-
glory & blynd
folp: and of on-
stableness and
warperinge of
mans hart and
mynd \ caused
me to wyte thus to the edefyenge of mans soul to þ
plesyr and wyl of god: wherby man might þ soner
obtayn

The p̄aradyse of the soule.

obtain (As thus) oft tymes when I shold pray in
church (or ellys where) I do take lttell regard what
I do rede or say. Trewly I haue mōbled and prayed
with my mouth of tymes when my mynd and harte
hath bene rufled with mondayne cogitations: & vayne
busynesse ferre frōe god thus haue I lost y fruyt
of my prayer as in my body withū: & my harte with-
out and ferre frome the wherfore I do lese that w-
hich I do rede or say for I am a certayne it profiteth
me and all other lttell or nothyng that rede say or
sunge without the intent or mynd of the harte with
all wherfore I do accomt it gret peruersyte and fo-
ly: and we to be despyed of god: when we spinners
do presume to speke or cal to the hie lord of magnifi-
cency: in our araisons or prayer: lyke as yf we were
brute and vnreasonable creatures: of none understō-
dyng (why) do we not torne our carps harte & myn-
des contrarie frome hym: vnto inconuenient fables
tryples and fantasies and vayne taughtes. What a
greuous penyement are we worthy that are but
dust & fylthy mater. In cōspectu dei whē we dyspay-
ne: and lttell regard the maker of heuē and erth spe-
kyng vnto vs. Trewt ther can no tongue expresse
the goodnes and substance of our creator and mer-
cyfull lord Iesu that daily beholdeth the vnkynndnes
se and sonfull lvyng of vs wretches: to mouge a
way our cris and closyng to the dore of our hard &
obstynat hartes from hym. Suerly we are very hard
harted

hated serunge his merciful goodnesse so redy to he-
 re and to graunt vs ouer desyr with a deuot hart re-
 gupied onp thynge that we are\of. it be for our wel-
 the which we know not. & yet he calleth to vs in dy-
 uerse places. As Mat. Luc and Johan wytnesseth.

Cenite ad me omnes qui laborati & honorati estis
 et ego reficiam vos. Matthei. xi. come ye to me that
 ar labored or charged and wery and I shall refreshe
 you also. Mat. x. Non veni vocare iustos\sed pecca-
 tores. I came not to call iust\ but synners and sayth
 also. Nolo mortem peccatoris\sed malus conuerta-
 tur et uiuat. I wyl not the deth of no synner but ra-
 ther that he shal haue grace and conuert and lve &
 thus i many more places\he calleth vnto vs synners
 in salmes\cantyeles. and in scriptur. of we wyl opē
 our doores of our styff hartys and our cryps that be
 so wylfully veeff. wherfore we synners let vs come
 agayne and remembre our selves how full of folp &
 bludnesse we are: and take diligent hede and percey-
 ue how louengly and mekly god speketh to vs: in p-
 salmys and canticles and ouer al scripture: and we
 to hym. And when we say the orasion: colet: chapter
 or salme: or antheme we passe it ouer oft tymes with-
 out affection or regardynge the vertewther in con-
 tayne: but mumble it forth and passe not theron so
 it be sayd and past: wherfore in my consence we do
 gret ingery wronge and folp to god: where we desy-
 re hym of tymes to here vs in our ned and aduersy-

The paradysc of the soule.

te. And we our selves do byd hym the contrary
penge here me not) but we of tynes do that which
is wel worse: for we reuolue and lape in hys syngh
abhomyable and soule fylthy thynges and vnpro
futable: for the hart of man is the most vnstable thin
ge that is \ and neuer abydyng stedfast or constant
and vnserchable: it is detracte and drawe in by in
fyrnt waves and maners. And when it seeketh rest it
fyndeth none hit maketh: it marreth: it edifieth it de
stroyeth it repineth it sorroweth. And thus as Job
sayth. Nunquam in eodem statu permanet. Neuer
abydyng i one state, wherfore it were expedynt to al
sortys of crysten people: to expell and put to sylens
al vayne cogitations myndis: and thoughtys: when
we shal preparie our selues to prayer and in singing
of salmys or songynge of antemes: hymns cantu
cles: or chapteres redynge: and with a stedfast mynd
utterly expell our most blynd enemy (vayne glory):
which with draweth vs frome gret vertu and grace
and noyssheth our soulls in bitternesse of deeth.
Thus lyke stronge men with pure mynd and with
a hole effect and entent let vs geue our hartes al ho
le i prayer vnto god \ with a louely sauour and sweet
nesse \ as the penitent kinge and prophet Dauid dyd
vnto god in all hys salmes \ so sweet and excellently
and he sayth in the. Psalme. **D**irigatur oratio mea
ad te deus deus meus sicut incensum vespertinum.
that our prayers may be directed in thy syght lord
god

god lyke to the sweet odoure of ensence in the eueninge. And with pure stedfast deuotion pray we strongly to confound the detestable malice and subtyll craft of the deuyll and the soner to obtayne our desire and petition in short tyme: to the inestimable pleasure and loue of god. **I**n odorem suauitatis. Who rayneth i the pees and glory and sweetnesse to which presence and swete sauour of crosse wth hys paynfull passion byynge vs at our hens departynge. Am

C Deuota et breuis oratio penetrat celos.



Pirst when thou entendest to prayer or deuotion \ which is spied of the holy ghoost (yf thou mayest) get the into a quyet place as nere as thou canst frome any noyses or cels sequestre thy mynd frome al worldly thynges then knele \ sit \ or stond as your mynd shal goue you Then be thou lorde or lady or of very simple degree or of hys \ welth or pore \ call to thy remembraunce how vyle thou art of thy self \ and that thou hast a god that created the of nought \ which had made the a resonable creature and gyven the ryght shapp \ and hath made the to his sympletyud and how he hath wrought for the to thys houre \ gvinge the many worldly gystes that many doth lack \ as thou mayest dayly see by experiens how many doth lay in ingret misery paynes & penury & as the psalle sayth. Thou hast nothing þ is good but that thou hast receyued it

The paradysse of the soule.

and that thou hast of the kynd of adam it is but vyle
le sonne. Thynke also how synful thou art and what
lyfe thou hast led in thy youth wherof thou neuer re
pentest the self of for the which thou maist be sorow
and thus w^er not the preservatiō of god & shouldest
fal in to many synnes by thy owne wretchednesse:
and thus thou mayst thynke tremly that of thy selfe
ther is none more synful then thou art: and yf thou
haue any vertu or grace of good knowlege or liuyn
ge\thynk in very dede that it cometh onely of the
goodnesse of god:and nothyng of thy self (be thou su
re.) Concepue also in thy mynd how longe and how
ofte god hath suffred of thy wylfulnesse to lye and
contynue in synne:thus of his goodnesse and mer
cy he hath spared the. And wold not take the in the
estat of dampnation when that thou haddest suerly
deserued it but gently abode vnto thou haddest left
thy synne. And so he gaue the grace to leue thy syn
ne:and to tome to goodnesse. for of his gentill mer
cy he is loth to lese one of his flock:which he bought
with his most precyous blood and most vpolet pay
nes. Thynk also that he of his most incomparable
mercy and goodnesse lest his inestimable ioyfull
kyngdome celestial:and descended frome the father
to take on him humaine nature and to be borne of y
immaculat virgin Mary by cause he wold not le
se the. And toke gret pouerte:paines:despytis:and
ingerys all his lyffe he suffred as a humaine creatur
re.and

re. and further he suffred vnto the deth (what deth) the deth that was most shamefullest to hange on the crosse nayled with. iiii. nayles: this dōd he suffre of his infinit goodnesse and mercy to saue the frome dāpnation through our synfull lyuynge. Thus mayst thou with a meke soft spyt conceiue in thy mynde þ most hye beneficial gyftis of grace that god hath dōne and doth dayly for the wretched and vnkynnd synner \ wherfor \ behold with thine inward ghostly eye and with a sorrowful hart \ what paynes incūparable he suffred mekly i his paynful passyō for vs synners

Thou mayst in thy mynde conceiue \ and in thy soul or spyt ymagyn and se inwardly as though þ haddest been present at his passion to remembre how he was betrapd beynge moost innocent \ and taken and brought afore a iuge with many ingers & paynfull dyspites ther done to hym: and wrongfully accused of false witnessse \ he with stode thē not but mekely suffred \ they sought nothyng but his deth but first to put hym to doleful paines. Behold and think in thy hart how he was stark naked bonde to a pyl: and ther cruelly scourged so piteously that from the sol of his foote: to the hyest part of his hed was not one place but the skynge and the fleshe was broken rent and bloody for our sakes and loue. (Thynke not the contrary but thys tyrānous and piteous delynge was very dolefull to the frēds and dysciples of chryst and moche more to his most immaculat and

The paradyse of the soule.

tender mother mary when she knew it Not with stō
dyng some wyrt that her fideleite was so suer & stron
ge that she neuer vered naturally nor chaunged her
bodly chere but ioyed in spyrte of such thinges as her
sone had thewed her of a \ for where vnto she gaue
stedfast credens in her spyrte or soull \ and in all out
ward countenances content patiently & mekly thus
I leue this mater to thē that haue hier diuine know
lege of scriptures. yet retorne and behold stedfastly
thv lord how busy his enymis war to put hym to ex
treme payne putting on his hed a wreth of sharpe
thornes facyoned lyke a crowne \ in dyspyt þ he was
named a kunge \ which thornes caused the blood to
ronne in to his \ eyes \ nose \ and mouth to pyte
ful for to behold also knelyng scornefully and in ry
song agayne spet: & pytefully in his glorious face \
which he suffred all mekly for our redemption thev
of cruelnesse left him not thus. But yet remembre
in thv mynd and behold with thvne inward eye how
they hurled pulled and spurned his most precyous
body that was laden with a houghe crosse thourou
the stretes and without the gatis to the moūt of cal
uery \ wher they wout shame or pyte naxld his most
precyous body al stark naked on the crosse \ lyke an
open theste and streched his blessed body on the crof
se with ropys that his synewes and vayns brass. Be
hold yet agayne in thv inward mynd how when he
thrusted (how they toke it) they gaue hym strong vy
neget

heger myrt with gal and deppd a sponge full of it
and one thrust it on a reed and put it to his mouth
to sucke or drinke but his thrust was al contrary \ it
was for thy sake and al synful he thyrd of his mere
mercy in the redemption of all man kynd thus sea-
led he the most hye charter of our redemption with
his glorious woundes: and so yelded vp his most ho-
ly ghost and then they roue his most precious syde
and hart with a spere where came out blood and wa-
ter in the redemption of man kind \ and when thou
hast cordially with a faithful stedfast hart wrapped
the vnkynnesse with his gret kindnesse \ thy sinfull
wretchednesse with his pure innocēcy with out spot
thy cruell dealing to thy brother with his most mer-
cyful and gracious helyng agayne to the. And yf þ
felest thy hart molested contrit and saoureth in very
deuotion \ the is tyme for the to speke for thy self that
art a sinner: and for theym that thou lyst to pray for
And then bow thy body to the ground and lyfte vp
thy hart holy with doleful chere \ then mak thy mo-
ne or petition: and yf thou wylt thou mayst say thus
Lord god be merciful to me a very sinner \ and forgy-
ue me my wretchednesse \ and blessed be thou lord þ
madest me a christen man thou \ broughtest me \ thy
suffrance is full grete to suffice me to lyue so long in
sinne. thou lord hast preserued me and saued me e-
uen till I wold forsake synne: and by thy beunte-
full grace thou hast tomed me hole to the wherefore

The paradise of the soule.

now lord with a sorrowful hart I do know verp wel
that I haue falsly and greuously broken thy commā-
dementes: and wil also lord I haue my spended my
v. wittes with out profit or vertu to my soull helth
which thou hast giuen me beynge a resonable crea-
ture: and do vse my lyfe lyk a best: and haue delpted
in many vanities: vsing al the lymys of my body in
synne: and superfluite: the grace of & vertu of my cri-
stendom: in pryde and wretchednesse of the fleshe: and
trewly good lord I haue loued moche more other
thynges then the. and yet lord not with stondinge
for al my gret unkyndnesse: thou of thy mercy hast
nourished and tendred me. and thus good lord of thy
gret mercy and suffrance I had lytyll vnder ston-
dinge. And of thy gret rightwysnesse I had but ly-
tyll dyede: I toke lytyll or non hede to thank the of thy
ne speciall gyfts that I receyue of the dayly: but ha-
ue rather deserued thy wrath then grace or mercy:
wherefor merciful lord I wote not what to do: or say
but onely as the publicane sayd to the. Lord god of
thy gret mercy haue mercy on me sinner I wote wel
lord al goodnesse cometh onely of the: and al that is
foul or euyl cometh of my self. And sure I am all
thyng with out the is but synne and wretchednesse:
wherefor lord god with meke hart I humbly besech y
of thy mercy and grace: and do not to me as I haue
deserued: but lowyngly giue me the grace of the ho-
ly ghost to lyght my dark hart: and open my blind
in ward

inward eyes of my soull: and confort my spirt in
the right way of vnderstonding thy word redyng: or
in herynge so that I may haue perseuerans in my
spirt: and strenght to vainquish my ole flesch lyf na
turall of Adam and to begyn a new crysten lyf and
as thy commandementes and most holy testament
shal lede me in herynge or redyng: so that I be not
separated frome the thozow my synful lyvinge agai
ne or by temptation of my enmy. O lord god ful
wel worthy am I to be chastised for my wyckednesse
with what rod that thou shalt please: welcome be thy
grace: for them am I sure thou louest me: when thou
chastyshest me: patiens lord I are of the mekly to suf
fre: and when thy wyl is done getilly with draw thy
rod of visitacyon: and take me to thy mercy: yet lord
though temptation: and thy visitation be bitter and
paynfull to my vyle flesch or carnas: I faithfully tru
ste (patiently suffred) it shal be mercurius to me at
length. But good lord thou knowest wel my hart
is ryght feble: moch more is my weaknesse and unsta
blenesse. Therefore good lord strenght me: stable me
and tech me with thy vertu of the holy spirt which
thou hast promysed vs vnto the end of the world: þ
madest me: thou agayne boughtest me so lord defend
me both in body and in soull: and take thou thy will
and pleser on me: and as thou wylt so be it done: &
now sweet Iesus the onely sone of god the sercher of
al secret thynges defend me in al wycked thoughtes

The paradise of the soule.

that I displese the not in deluytynge nor in assentyn-
ge \ful oft lord haue I the offended in deluyt: and con-
sent \when I haue had gret pleser. Therefore lord god
it is ryghtwysnesse that I be casted and vexed with
such thoughtes that be greuous to me. But yet cou-
toss Ihesu when thy wyl is \ put them away frome
me \ and take me to thy mercy & grace also benygne
Iesus as thou stodest afore the Iuge and nothing
to hym answerynge with draw lord my tongue and
gouerne \it tyll I thynk what and how to speke: so
that it may be to thy hono: and worshyp. Blessed
lord Iesus that stode bond ful hard and sore afore y
iudge gouerne lord my hondes and all my other ly-
mis so that all my werkes may beginne gracionously
in vertu and end to thy pleser and wyl & thus maye
we pray in the begynnynge and when thou art well
entred in to deuotiō thou mayst per case haue a bet-
ter and a sweter felynge on prayer or meditation as
god shal gyue the grace many wayes and some pra-
yers or more sweter and delectabler in shortnesse thē
in longe & many prayers is in euery man as he shal
receyue grace of the holy ghost. O most bountefull
lord Iesu christ which after thy last soper entrest in
to agardin to pray leuynge Iohan peter and Iames
and so wentest some what a part to pray to thy fa-
ther for: thengwythe of thy passion that was in thy
most derest hart for the loue thou haddest to mākid
besetchynge hym that his wyl were fulfilled and not
thyne

thyne rober presently thou were comforted by an aun-
gell and so rose thou lord comforted in thone huma-
nite & humbly lord pray to the by those paynes and
agonyes and by the precious droppes fell of thy glo-
rious body and by thy paynes & passion to cōfort vs
al that trust in the al our destresse & paynes gladly
to ioy with the here and in the world to come. *Añ.*

Cf thou wolt thou mayst vse these prayers
for euery day in the weeke.

CA prayer for the sonday.

Sweet merciful and bounteful lord Iesu this
day I besech the humbly that my hart may
be with the aloft on hye in the church mply-
tant which is the very parfayt and treme mount of
perfecyon And that I may lyeue in thys vale of my-
serp frō al vayne thoughtis & bysinesse *Pater noster*

CThe monday.

Lord god I besech the that my hart may be infla-
med with the loue of thy hy and parfayt charyte so
that I may encrease in doyng good werkes for
the loue of the which suffred so gret paynes and pas-
syons for the loue of me vnto the deth.

CTuesday.

Lord god eternal I humbly besech the that by thy
gret vertew of patiens that thou haddyst in thy ho-
ly passion that I may this day resist and withstand
al dampnable temptation: and that my mynd may
all hole be fpyred on the.

CWuch:

The paradysc of the soules.

¶ Wednesday.

Bountefull lord god I pray the that thys day my hart may be illuminat: and quickned with the holy spirit of grace & sapience and of vnderstandynge: to perceyue the trewthe and to folow the same: booth in thought and werke. *Pater noster.*

¶ Thursday.


Merciful lord god omnipotent: thys day I reuerently besech the: þat I may haue seruent loue toward the: and pure swettnesse in deuotyō: in thy scrupce: and grace to gyue the cōdypall laud and honor and prayse. *A pater noster.*

¶ Friday.

Thys day good lord I beseeche the: by thy gret vertew and grase: I may patiently bere tribulatyō for thy loue: so that I may inwardly in my soull: be a partaker of thy paynyss and passyon: with trew compunctyō to sorow for my synns. *¶ Saturday.*

Thys day pytefull lorde: I besech the: by the mercyes of thy painful passyon: graunt vs good lord to be purged frome all fylth and synne: that I may haue at myn exortatyon: the cuerlastyng Joy and reward in heuen.

¶ A deuout prayer to the Trinite.

 **M**ighty and dreadfull and most merciful lord: be though I am a wretched: and a miserable sinner: that so vteren and greuously hath offended thy hie magesty: suerly sweet Jesu I am not worthy to

thy: to lyft vp myn eyes to thy magnificent prefens:
 for myne outrageous myf dempne ageynft the for
 wher þ boũtefull lord myghteft haue made me a ve-
 nymous worme: or an vnrefonable brut beft: and yet
 of thine excellint goodneffe thou haft made me a cre-
 ature refonable: like thyne owne bleffed ymage: and
 lykneffe: and in fuch beawty of foull: that it paffeth
 al beawty of al other creaturys: the wich I haue loſt
 by my myferable lyvinge and myf demyng: And
 wher good lord thou ordayneſt my foule like bryght-
 neffe to the heuens. I haue made it in thy ficht more
 fouler then ony vyle thing in erthe. Also mercyfull
 lord god where of thy infinite charyte: dyd ſend dow-
 ne thy onely ſone: to take oure nature humaine vpon
 hym he fufferynge ſo importunat payns: ingerys and
 dyſpytes for vs ſynners: and finally he mekly fuffre-
 de his precyous body to be hanged on the croſſe: &
 cruelly they put the good lord: to a ſhamfull deth: ad
 yet ſons I haue perceyued and receyued thy cotyde-
 al beneficial gyfftyſ of grace: and kyndneffe: and I
 agayne haue ful vnkynndly vſed my ſelf agayne: and
 with ingratitude haue I yelded the agayne euill for
 thy goodneffe: and alſo lord god thou haſt grūc me
 many ſpetyal graces: before many other creaturys
 of thyne excellent goodneffe onely: and nat of my
 deſeruyng. Also good lord of thy infinite goodneſ-
 ſe: thou haſt preſerued me frome many daungers: þ
 whych by thy grace only I haue eſcaped alſo my ſy-
 gulcr

The paradysc of the soule.

guler good lord of thy greate goodnesse thou hast
gauen me great honors\the which hyther to \ I ha-
ue prosperously enioyed yet not withstondynge the
peruerse aduersytes that I haue had: Also good lord
of thyn infinit goodnesse and mercy\ thou hast full
oft deferred\the execution of thine rightwysnesse pu-
nishment agaynst me: and graciously abydyng
the reformatyō of me\ wher as I throughte dedly fin-
ne haue deserued perpetuell prysonnement and whe-
re many\that be of gretter merittes doth suffre con-
tynuell torment\ without end\ and yet for thys kyn-
nesse\ I haue ben ful vnkynnd and synfull agaynst þ\
for the which I humbly besech the\ that I may haue
inward sorow\ and repentans\ and shame therof\ Al-
so most bountefull father of heuen\ I aske the mercy
and forgueneesse puttynge me hole into thy hondys
of mercy\ and grace\ known surely þ it is not possi-
ble by my power to be restord to grace\ but onely
good lord of thine infinit goodnesse\ which was cō-
tent that thine only sone Iesu crist shold suffre that
most greuous passyons\ and to shed his most precy-
ous blood so plentifully for me\ and al mankynd\ we-
her one drop myght haue suffysed for the redemptiō
of vs all\ wherin I cordially besech the\ that I may
haue therein one drop in the remission of my synns
done agaynst thy infinit goodnesse most glorious
and blessed tрыпte\ trustynge fapthfully\ that thy in-
estymable goodnesse is more redy\ to forgue me
then

then I can diligently are or call for it when I offered
the. Paternoster.

A Spectral deuout prayer.

O my lord and maker omnipotent throughe who
se rightwysnesse lucifer fell from heuen for his pry
de adam also throughe his inobedience driuen out
of paradyse kyng Pharaos drowned for his obstina
cy Also that Sodomie and Gomorra. drowned for
lechery Judas perished for his couetous and tre
chery and carnie for his despyratyon and by thy ry
ghtwysnesse thou shalt come and iudge both quike
and deed: I besech y good lord to iudge me poore syn
ner mercyfull by thy rightwysnesse and here to ge
ue me tyme and space that by thy grace I may wyne
ne cuerlastyng lōffe. Am. Paternoster.

When thou shalt receyue the
sacrament.



Mercyfull Lord I am nat
that thou worthy shouldest
entre in my sinful house
yet not withstandinge
thou hast sayd who that eateth my
fleshe: and drynketh my blood he
dwelleth in me and I in him
wherefore haue thou lord God mer
cy vpo me sinner by the receyuing
of thys thy body. myrabile mysterium fleshy & blood:
that

The paradise of the soule.

that I receyue it not to my dampnation but throughe thy mercy: to the helth of my soul: and in the remission of al my synns by thy paynful passion.

Amen. ¶ When thou hast receyued.

The very trew receyvinge: of thy glorious body of fleshe and blood: my souerayne lord omnipotēt as that I chaſt the not forth agayne: to my dampnation and iudgement: but that I may obtayne thereby remission of my synns: and that I may lede: and lyue in a charitable lyf whyle I am here liuinge: so that I may here after come to the eternal lyf by the very tow and grace Iesus. ¶ To get grace for synne.

O my lord god I beſeeche the humbly of thy benygne grace to here me prouenge: and confeſſyng: my synns to the and I poore penitent pray the humbly to forgyue me my synns: and that I may hēs forthe lyue in charite: and bydde my wyful carnal affectiōs and to folow the trewth: which is onely in the: & contayned in thy holy euangelystis: and doctrine.

¶ Agaynst al euyl thoughtis.

O poteful lord god: al way shewpge thy mercy vpon me: and yet very synner: yet lord not withſtandynge: I humbly pray the to here my prayers: though I haue ben a synner I am now ſory therfore: & no more to haue any mynde nor pleaſur: but now gladly and wollynge to exceſſe the trewth and to forſake al vayne glory: And herin I humbly pray to forteſpe me with thy grace: to wiſtond my ſecret enemy



O my soueraine lord and crea-
tor of al thing on erthe and
the very sone of our father eternal
thou tokest humanite for my sake
which lyueth as a wretched sinner
here in thy presēce: where thy most
blessed eyes doth se and behold
me. Also thou lord beholdest my
dignesse in deuotiō. And my cold-

nesse in thy loue \ my darknesse \ of blind carnall ly-
uynge \ my emptynesse of hartv desyre of the \ my dul-
nesse and nonfulnesse in tankynge the: for thy comin-
ge hyther (and to: that) all the hartys of the world
suffyse not to thanke the: for thy kindnesse \ to come
frome thy eternal glory \ into this vale of misery for
pure loue and pity that thou haddis on to vs syn-
ners \ wherfor I humbly besech the of grace to laud
and prayse the al my lyffe.

O blessed lord god loke nat at my defaultys \ thep
be without nombre but rather loke vppon thy
superabundant pyte and mercy and gentilnesse \ w-
hich onely caused the to disceind from thy glorious
palayes aboue: and to take our nature vpon the \ and
here to suffre thy blessed passyon for vs \ and yet art
thou most glorious lord \ by thy inestimable poten-
tial power dayly amonge vs \ in forme of breed \ con-
secrated in the masse both fleche and blood \ that.

Mirabile misterii. to our dayly cōfort & consolatiō

The paradyse of the soule.

and our very helthful medicyn in helpnge of our sin-
nis: and trespasses\ wherby our soulls are sore wou-
ded And þ by thys thy most holy sacrament we day-
ly may appease the wrath of the father eternall: and
thus good lord: art þ our spirituall food: to strength-
en vs in body and soull. Amen.

Conspyratyon to al them that hath deu-
tyō in the saunge of our ladyes sauter at euery Pa-
ter noster and. x. aues.

The first Pater noster.

O Blessed lord god omnyipotēt: by whose wysdō
al thinges bē created ordayned: and prouided &
the good to be saued: and the euyl to be damned: I hu-
bly pray\ to graue me wysdom: to perceyue\ folow\ &
vnderstand thy holy conspirations to do which shall
be profitable\ for the welth of my soull: and in them
onely I may haue delyt & plesyr. **C** Day. x. Aues

The. 2. Pater noster.

O Most hyghe and meke lord: which by thy good-
nesse onely dydest wouchsaufte to come and vi-
syt vs as a pylgryme in thys poore and myserable
world: in the syght or similitud of our humanite\ and
therin to suffre for mankynd: ppytful paynes I hum-
bly beseeche the: good Iesu: yet I may graue the diu-
praise. and honor: whyls I am here lyuynge\ so þ I
may here after enioy: þ merytyes thou hast redeemed
me to. Day. x. Aue. **T**he. 3. Pater noster.

Swete: and bounteful lord god I mekly pray þ:
that like as thou chose peter: Iohan\ and iamps
to goo

The paradysse of the soule.

Jo. c. lxiij

to goo to the into y mont of thabor ther to se & bere
witnesse of thy glorious transfiguratiō that y were
here both god: & man: y it will please y of thy inanyt
mercy & goodnesse to accept me to be one of thyne
elect & chose: though I am a sinner yet al way willi-
ge to be thy power & diligent seruāt w al my power
& diligens Day. x. aucs. **C**hr. 4. Water noster.

Most meke lord: and sauimour: which kneeled at y
feet of thy disciples: and washed them also: pre-
penge in bloody swet also taken bound beten delu-
ded: and led afore: Annas Pilat and Cayphas: accu-
sed bound naked to a piller scorched clothed agayne
crowned with a garland of thornis: condemned and
bare thy crosse and nayled therō: and deputed bptwe-
ne two thefis: and in thy thrist serued the with cykel
and gal: moc qued and blasphemed \ thy syd perceyd
with aspere to thy hart dead and burped I beseeche y
lyke as thou wilfully and mekly hast suffred al this
cause me by thy grace to be meke and pacient: in all
aduersytes: and perfoundly to rote in my hart the mi-
sterys of thy paynful passion: that thereby I may bri-
forth frupt: of euerlastyng lyffe: and faythfully to fo-
low the in the trewth: which is thy most holp doctri-
ne: whereby my secret enemy may find no way to o-
uer throw me in temptation. Day. x. aucs.

Chr. 5. Water noster.

O Gloripous lord that straght after thy expira-
tion on the crosse: of thy onely potential r. ver
X. iij and

The paradysse of the soule.

and myghtiougously in gret brightnesse accompanied with many aungellys descendest in to hell breki-
ge the bondys infernall and toke with the many ho-
ly fathers patriarkes and prophetes and many ho-
ly soulls. and so thou glorious lord accompanyd
thim in to the most ioyful and solatiuous place of pa-
radis & besech the merciful lord gyue me grace he-
re to lye out of mortal synne \ so that in the houre
of deth I may after thys lyffe haue lyffe eternal with
thy chosen and elect in the ioyes of paradysse to thy
pleser and will. Amen. Sav. r. Nuss.

The .v. Water noster.

Most myghty lord: whiche after thyne assenti-
on dyddest send downe the holy ghost \ vppon
thy dyscyples in forme of vyer tonges. Illumyni-
ge theyr hartis and soulls in the trewth of spekynge
and vnderstonynge all languages \ the grete mer-
ueylls of god \ I besech the to inlumyne me with þy
sayd spyt of grace and of vnderstonynge so that
I may dolygetly folowe al that shal be to thy honor
& prayse & to the helth of my soull \ and to account
al thynges wain \ þy foloweth not þy trewth. The credo

A good exortation.

Aboue al thynge loue god with all thy hart. Desyre
his honor more then the helth of thyn owne soull
Take hede wyth all diligens to porge and close thy
munde with often confessiō And rase thy desyre or
lustys from erthly thyngis. Be thou howelled with
cinter

entper deuotion. Repute not thy self better then any
 other parson\ be they neuer so gret synners: but ra-
 ther esteeme and iudge your self most simplest. And
 iudge ye the best. Use moch splens\ but when thou
 hast necessary cause to speke. Delyt not moch in sam-
 plaryte of persons\ unknownen to the. Be selptary
 as moch as is conuenient for thyne estat. Banyshe fro
 me thyne eares all grudgynges\ or of detractyon\ &
 specially from thy tongue. And pray often\ also en-
 force the: to sett thyne howshold at quyetnesse. Resort
 to god euery hour. Auauunce not thy wordis\ or de-
 dyes by any pryde. Be not to moch samplary with thy
 seruantis\ but vse to them a sad and prudent coun-
 nans with gentylnesse. Shew byfore al people good
 example of vertuous lyf. Rebuke charitably the ly-
 ght and wanton persons. Confort al persons in wel
 doyng. Loue cleynnesse in thy house\ and specially
 in yong persons. Shew thy selfe a sore enemy vnto
 vyce\ and vn honesty: and sharply reprovynge al vy-
 le and reprobous wordys\ and dedys\ that be not ho-
 nest. Be not persyal for fauor\ lucre\ nor malice\ but
 accordynge to trewth\ reason\ iustice\ & equitye. Be
 pyteous vnto poore folke\ & help them to thy po-
 wer for thereby þ shalt gretly please god. Gue fayre
 langage vnto al psons\ & specially vnto þ poore & ne-
 dy. Also be diligēt & busy i giuinge almesse\ & i p-
 se-rite be mek of hart: & i aduersite be patiēt. & pray cōti-
 nually\ to god that thou may do that is his pleser.

The paradysse of the soule.

Also apply diligently the inspirations of the holy
ghoost: what so ever thou haue therein to do. Alway
pray for perscuerans. Euer continew in dreed: And
alway haue god by fore thyne eyes. Renew every
day thy good purpose. What thou hast to do (do it di
ligently) Stable thy self alway in wel doyng. If
by chaunge thou fal in to synne: dyspayre not. And
if þu kep these preceptes the holy ghoost wyl strength
the in al other thinges necessary. And thys doyng
thou shalt be with cryst in hys glorious cuntry: of
heuen to whome be gauen laud prayse and hono
uerlastyng. Amen. **C** deuout contemplatiō.



Thus most mercyfull lord: þu
doost all of thy ercedyng
charyte: and not of my merites: or
of any thyng that we can deserue
wherefore loke thou good lord of
thyn owne gentylnesse: and not at
our myserable impedymentes: for
we shold cotydually gve the lau
ds and thanks with plenty of te
res. For Joy of thy kyndnesse. and beneficial gyftes
pelded to vs dayly but our dulnesse: and blynd car
nall cerymonyal luynges: is so dul for the multy
tud of our synnes: that we are both deff dome and
heup and blynd wherefor with thy grace open my e
yes and quicke my dulnesse and spech and open my
eyes: and releue my misery: so that I may eternally
praise

praise the and ioyfully synge with the holy prophet
dauit. **M**isericordias domini in eternum cantabo.

A deuot prayer how the soull desereth the fauour
and grace of god for his offences.



My souerain lord Ihesu christ
I humbly besech þe not to be
longe absent frome me: which am
as destitut and barayne frome all
vertu & goodnesse: whē thou lord
art absent frome me: wherefore lord
I supplie þe to be redy to come to me
when euer I shal cal vnto the in thy
most holy name Iesu preserve me
lord frome al vaine glorie and sinful misdeeds þe shal
ryse agaynst me in many lordly waves agaynst the
whiche I am sure lord I can not escap without thy
gracious aide and I am not able to withstand them
for I fynd wryten in scripture that thou lord savest to
thy seruaunt: I shal go by fore the and shal subdew
humble the hye hartys of them that ioy and trust in
the worldly glorie here on erth: and I shal open to the
the gates of darknesse: and shall shew vnto them my
secretys: thus my sweet lord god as thou hast promysed
it shal euer endure: to them that faithfully trust in
the. And so lord I trust thou mayst dwell in my soule
as in thy temple edified by the vertu of the holy ghost
and thus my lord god thou mayst clarefy my soule or
spyt: in euerlastyng light and dryue frome my hart

The paradysc of the soule.

all maner of darknesse and blindnesse of vainglorie
and wilfulnesse. Also lord help me that I may strō
gly fight and subdew \ all vyle venemous bestis w:
hich infecteth my soul \ an lecherous desires and con:
cupiscens of the eye \ which dayly assaileth me and
prouoketh me as moche as I may with stond & lord
in ferre to fall in daunger \ without thy grace to help
me. wherfore I cal to the for help \ and grace of thy
trew light to lighten my pore spyt: so that I may ca
nly perceiue the darknesse of my carnall lyuinge w:
hich walketh in drede and in fere to perissh: and wo:
tethe not wher he goth for fault of thy grace celesti:
al \ and a nount my hart lord with that grace in de:
uotion \ so that I may mouest my dyre soull with cle
re and pure terys of deuotion \ so that I may ther by
do thy pleser and will and not myne lord. Amen.

A deuot prayer.

O myc and most souerayne lord Iesu crist whē
I do remember the sayēge of the holy prophet
Job wher he sayth lord what is man that thou hast
such mynd vnto and affecion or the sone of man that
thou dedest visyt with thy special grace. O lord what
meryt was or is in man that thou lord graunt of thy
aboundant grace vnto O lord how may I pore syn:
ner be mayll me and complayne pf thou lord forsa:
ke me O what cause haue I to lay agaynst the pf
thou do forsake me suerly \ none wherfor lord haue
mercy on me and spare me I haue greuously synned

Quid

The paradysse of the soule.

Ps. c. lvi

Quid faciam tibi o custos hominū. why takest thou
not lord away my synne and iniquite I am lord but
percy filthp and dust and thou hast made me lord of
pyle synne and thus in to dust I must agayne. Thou
hast lord gauen me lyff and hast also plentiously shew-
ed me thy mercy thus hast thou lord supported me
and when lord that I am in welth helth or prospery-
te forget me not lord for then am I in most daun-
ger of myn enemye and then lord shew me myn syn-
full iniquite & hyde not thy face frome me lest myne
enmye shold reioyse agaynst me deliuer me from
his snarps and fortifie me alway agaynst him. And
of tyme lord suffre me to be wyl here in this vale
of myserp my synnes and sorow that euer I haue be-
so vnkynnd for thy kyndnesse that thou hast shewed
me of thou lord shouldest suffre me to destroy me
self I haue wel deserued it but yet of thy bo-
untiful graces and mercy stretch forth
thy hond. And draw me frome al
daunger dampnable goure
me here thy grace to
laud and prayse the
now and euer.

Amen.

A brief meditation of
chrisys passion.

Source

The paradysc of the soule.

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and wilfulnesse. Also lord help me that I may strō
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ner be mayll me and complayne of thou lord forsa-
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and when lord that I am in welth helth or prosper-
te forget me not lord for then am I in most daun-
ger of myn envynp and then lord shew me myn syn
full iniquite & hyde not thy face frome me lest myne
envynp shold reioyse agaynst me deliuer me from
his snarps and fortifie me alway agaynst him. And
of tyme lord suffre me to be wapl here in thys vale
of mysery my synnes and sorow that euer I haue be
so unkynd for thy kyndnesse that thou hast shewed
me of thou lord sholdest suffre me to destroy me
self I haue wel deserued it but yet of thy bo
unteful graces and mercy stretch forth
thy hond. And draw me frome al
daunger dampnable goue
me here thy grace to
laud and prayse the
now and euer.

Amen,

A brief meditation of
chrisys passion.

The parabyse of the soule.



Soueraigne lord god: that
 woldest woful for ou
 re synnes and trespasses
 come to redeme the world first to
 be repleued of the wicked ierwe
 scribys and pharases and to be be
 trayed: and kylled of Judas: and to
 be bond as a felon: which thou the
 most meke and innocent lamb: as
 let to sacrifice by fore annas: caphas: and herod: ful
 on wo: thy lord so to be accused: and presented by fal
 se wytnesse: and pteously to be trauayld with spyt
 ful tormentis: and betyngis to so be illuded & crow
 ned with thornys: and spytfully to be spetted in: thy
 glorious vylage and beten and buffetet: and thy ho
 dys and fete to be persed with blout nayles: and so
 shamfully rayled on the crosse: and deputed as a felo
 hangynge betwene two theues: and they gaue þ lord
 to thy thyrist to drynk bitter eyfel and gal: with a spo
 ge: and thy glorious syde to be vvolently persed: with
 a sharp spere wher out yssued nothyng but blood &
 water so lord god through the importunat paynes:
 and intollerable greues: suffred in thy most tender
 precyous body moch more then I wretched synner
 can esteeme or reherse: suffred onely for our synns of
 the holy crosse: delpue me lord from þ inestimable
 payns of hell: as thou lord dydest the thesse that hon
 ge by the: and bringe from the houre of deth to the
 ioyes

The paradysc of the soule: Fo.c.lxxvii

ioyes eternall: wher as I do stedfastly beleue: that þ
rapnest by thy dyuine ordynances and promysion:
world without end. Amen:

A deuot prayer for the grace and mercy of god:

A myghty god kynge and lord of glorie eter:
nall which art so full of goodnesse and mercy:
so kynd and louely to the synfull man that forsaketh
synne\and cometh to the and wylleth to folow thy
lawes: whych loue no hart may esteeme nor tongue
may expresse: so hye and excellent is thy mercy: and
thou agayne arest of no man but onely hys hart: and
good wyl agayne to the\for the loue that thou hast
shewed hym\ seynge thou madest man so precyous
afore all creaturys\where thou myghtest of thy po:
wer haue made hym a dyue or such lyke: but þ lord ma:
dest hym lyk to thy ymage: also a nother gret loue þ
shewedest for me\that was\when thou redempst me
with thy precyous blood and paynys and passio vn:
to the deth\and yet more\loue thou shewedst to man
in that thou hast giuen and prepared for hym: eter:
nall lyff: for the lypill tyme of lounge thy here agay
ne\wherefore lord I synfull wretche\besecheth the of
mercy and ppyty\for myn unkyndnesse that I am bōd
to loue the with al my power strength and substans:
wherefore lord seynge thou saydest to thy disciples\w:
out me ye may nor can do nothyng therefore strength
me with thy grace of the holy ghoost: and suffre me
to loue the feruently\with all my hart\mynde\ and
wyl

The paradysse of the soules

wyll so that all fayned loue: which is carnal loue of
this world \ I may auoyd which of longe tyme hath
prysoned and subdued my soule greuously. O my
sweet sauour Iesu: and the preseruer of christen soul
ys. the which in so gret dysfresse dydest sweet bothe
blood and water onely for the helth: and welth of vs
synners to breke our bondis of deth perpetuall: and
to bryng vs vnto glory and lyfe eternall \ wherfor
sweet lord fede my pore soul with thy cōfortable bried
of lyffe: which is thine owne self that art the bried of
lyffe. My speciall loue sweet Iesu (the onely do I co-
uert) and do onely seke for with so cordiall desyre:
that though it pleased the lord to take frome me \ w-
hat thou woldest in thys world I wold be content \
so that I may obtayne the \ wherfor myn hygh souer-
ayne lord god sayth that nothyng may or shal depart
the lord frome me \ but synne and wyckednesse \ and
brekyng of thy commaundement \ lord I do yeld
me golty as a synful lyuer \ as a trespasser agaynst
thy eternal maiessty \ wherfor lord with a meke and a
sorrowfull hart and mynd \ I crie the mercy with as
good wyll and mynd \ as euer I loued the \ and now
wyll for sake synne utterly \ and with stonde it to my
power \ with the ayde of thy grace lord \ seying thou
saydest I wyl not the dethe of no synner \ but rather
that he shal retorne frome hys synne to lyffe. wherfo-
re lord I wyl presume vppon thy sure word \ I wyll
retorne frome my custumable synne \ and surely hope
pe and

The paradise of the soule. Fo.c. lxxviii

pe and trust to thy helpe whole I loue here. Also lo-
upinge lord seynge that thou hast created me to be so
worthy a creature. and for the hye fauour and lo-
ue that thou hast bought me so dere \ make in me a
clere hart and pure \ so that I mape with a new ton-
gue thynke and speke the trewth \ and not dysmple
with no creatur. Also lord strenght me lord Ihesu
with the holy ghost to suffre patyently some tribula-
tions for thy loue or wyl \ which hast suffred so moch
for vs synful creaturys \ for certayne I am that tribu-
latyons is but as who sayth. an escapyng frome the
clawes of our enemy mortall \ and hys infernall do-
mynyons (patyently suffred for chrystys loue) w-
hych lasteth but a momet to the ioyfull lyffe that is
to come I \ seynge therefore that thou louest tenderly
those thou doest chastyse with tribulatyons or uer-
tuous in thys lyffe \ then chastyse me lord thy wyl-
longe seruant at thy pleser and wyl and ther with
I supplie the lord to geue me patyens and mek-
nesse therein \ all that cometh of thy wyl and pleser
so that I neyther grudge: neyther murmur ther
agaynst but rather to thynke in my hart and cons-
pens that I haue deserued \ rather more to suffre
the lesse \ for my gret trespassis and synnes \ seyn-
ge louely Lord that I haue so longe runne at my
synfull and carnall liberty \ without correccion
or repentauns: Wherfore Lord I with dolefull
hart of unkyndnesse that am sorow That euer
I haue

The paradysse of the soule.

I haue offended thy most glorious goodnesse wher
for I humbly crie the mercy and are remysston of
my folw and synful wylfulnesse and requyre helpe &
grace frome the to lyue hense forth in the veryte and
true catholik lyffe of crystyn lyuynge: & with a fayth
ful hart to forsake al mondayne and blynd carnal ly
uynge wherby through thy grace I may obtayne he
re thy eternal lyffe wher þ dwellest wout end, Amen.

There foloweth a deuout prayer to crist the second
persone in troypte our onely redemur god and man.



O Lord Jesu: thou art the very
lamb of god: and very god &
man most mek and kynd: whych
wast offred in the alter of the crosse
and ther sufferdest paynful deth: w:
hych body is dailly offred in the sa-
crament of the alter: wher I wor-
shyp and honoz the and magnyfyce
the besechynge the þ my soull may
escape the daunger of euerlastynge paynes of deth:
wher thou lord hast bought me with thy precious
blod lord kyng of glori: and of mercy and pte I
do bpleue and knowlege that thou sufferest: thy most
holy hondys do be drawen a brode and nayled p vn-
fully on the crosse. Therfor I besech þ merciful lord
for thy inmyt pte and goodnesse: and for that pte-
ful woundys and paynes: that thou sufferdest in thy
ne blessed armys: giue thou grace lord to me that al
the

the daves of my lyfe I do not streche forth my armis
or hōdys to do any wyckydnesse or harme to my cry-
sten brother or neybor but onely to do good werkys
to thy honor and worshyp and profit of my eue cry-
sten a bout me or ellys where.

Also lord Jesu crist kyng of mercy and of pyte: I
beleue and knowlege that thou suffredest in thy blef-
sed feet to be nayled greuolly on the crosse \ for our
synnes and offencys \ I pray the lord Jesu for thyne
endlesse mercy and pyte \ I humbly besech the for þ
pynful woundes that thou lord suffredest ther in thy
feed \ that thou lord forgue me cleue al my synne þ
I haue done in govng in werkynge \ vdelnesse and
vanitees \ and gve me grace that al the days of my
lyffe I go not about folv and vde vanities \ but to cō-
uert my steppys to good werkys pleasant in thy sygh
that it may be pleasant to the: and profitable to al a-
bout me.

Also lord Jesu kyng of glory I beleue & I know-
lege that when thou sawest the cite of Ierusalē \ go-
uen to horryble synnes for whych it shold be destrōy-
ed: thou wepest ful tenderly for other mennes synnes
I pray the Jesu crist and kyng of mercy for thyne
endlesse mercy and pyte: whiche the d so ppytous te-
rys for our synfulnesse out of thy glorious eyes that
thou lord forgue me al my synnes whiche I haue
done in my spendyng. in the syght of myne eyes: and
gve to me grace that al the daves of my lyffe I may

no more

The paradysse of the soule :

no more offend thy goodnesse in vayne and synfull
soghtis: but onely lord to loke on thy creaturys: and
steere me to thy loue and dred: and that I may percei-
ue to do good werkes: profitable to my soull to thy
pleaser and wyll.

Also lord Iesu I beleue and knowlege that whē
thou honge naped on the crosse. thou herdest thy e-
nemies report and speke of the moche falsnesse & sla-
under: against thy most endlesse mercy and patyency
for all the paynes that thou suffrest in thy herynge
þ thou lord please to forgue me all þ synnes that I
haue offended \ in herynge of euyl talis and report
agaynst my Chyستن brother: **G**ue me grace lord
that I spend no more my tyme: in herynge of lesin-
gis backbitynge or reioysyng in such lyke thingis
but onely to here thy trew and most holy wordys of
the gospel preched or taught and to kepe it in mynd
and to do ther after to the honor worshippe of the
my lord god \ and to the profit of my neybor & so to
forther therin to my power in word and in dede.

Also lord Iesu kyng of glorie I beleue & know-
lege that when thou were yet hangenge on the crof-
se thou lord openest thy most holy mouth and pray-
ed for thyn enemies: and crostyng the vilernd &
conforted them that were cōfortlesse: I pray the lord
Iesu for thyn endles mercy and goodnesse \ and for
the merciful wordis that procedid out of thy holy
mouth forgue me vterly all the synnes the whych I
haue

haue done in my vyle spekyng and gyue me grace
that al þe dayes of my lyffe I speke no leſyngis back
byrnyngis nor harme of no persone and also that I
ſow no dyſcord amonge chryſten people but onely
lord that I ſpek the trewth and flater not for fauour
nor lucre and that I may ſpeke nothyng but fruct-
ful and vertuous wordys to con corde and ſe at my-
te pces and charite thoſe that be at diſcord: that they
and I may loue the and died the lord.

Alſo lord Jeſu kyng of glory I beleue & know
lege that thou thyſted ful fore on the croſſe and ſay-
deſt I thyſt then thou lord thou taſted of the bitter
caſyl and gall with myre as the holy goſpel myt-
neſſeth I pray the lord Jeſu for thyne endleſſe pte
and mercy: and for the bitterneſſe of that drynk that
thou taſtedeſt of that thou lord pleaſe to forgyue me
al my ſynful offence don agaynſt the which I ha-
ue offred in taſtyng and in reſpyng of metys: &
drynkis & i ſuperfluous taſtge ther of. gyue me gra-
ce lord þe al the dayes of my lyfe I do no more offed þe
lord in glotony in etyng & drynkyng: but þe I may
optempere my mowth in etyng & drynkyng and to
fede the pore that lacke that I haue to moche lord.

Alſo lord Jeſu kyng of glory and omnipotent.
I beleue and knowlege that thou lord waſt crow-
ned with a ſharp garland of thornys I pray the lord
for thy endleſſe mercy and pte mekneſſe and patiens
that thou lord clerly forgyue me all the ſynys that

A. A. y

I haue

The paradise of the soule.

I haue done in pryde:boost:and in vayne glory: & geue to me grace whyle I do lve:that I vse no pryde but to vse meknesse and geue ensauple therof to al men:wher:I vse company with.

Also lord Iesu kyng of mercy and pte I stedfastly beleue and knowlege: that thou lord suffredest thy blessed body to be beten rent and torne:with scourgis and thy tender body strayned \ in somoch al the Joyntis of thy precious body myght haue ben nombred and told:as the prophet dauid sayth. **N**umerauerunt omnia ossa mea. I humbly pray the my lord god of thy endlesse fauoure and pte for al the pteful woundis that thou suffredest in thy most tender and pitiful body to forgyue me al the folthy synfulness of my body as in lechery and al other synful operations:that I haue wrought in synne of ony part of my body geue me grace lord for euer to dispice al workys of synful lechery whych vpolet the temple of god:whych is my soul when it is out of dedly synne \ frome the whych fylthy synne geue me grace vterly to expell frome all partys of my body: and so kepe cleane my soul:which is thy holy temple as saynt paul witnesseth.

Also sweet Iesu I do knowlege and beleue \ that whyle thou were yet hanginge on the crosse y suffredest thy most blessed syde to be ysed: & thy gloriouse hart. **A**lso with a sharp spere that both blood & water fel out ther of: I cordially supply the lord to forgyue

forgiue me. Cleane al my truell synns : whych hath
 proceeded from my unclene hart\ by thought or dede
 in vayne glory or in dedly synne in I magnynge\ or
 delpytinge that I hence forth: whylis I lyue spend no
 more my tyme in such daunger of synne and vanite
 of thys world: nor in ydle thoughtis: but to vse deuo
 te exortations and to haue communications: seruēt
 prayers and holy desires : that may be vnto thy ple
 ser and wyl: and that al my hartis desyre may alway
 ioy in the my father eternal: so that I may throughe
 thy precious blood and\ and paynes: escape the Im
 mortall daunger of hell and payns intollerable and
 so suerly come to the eternal fruiſſion and heritage
 which thou lord hast prepared for al that cordyally
 loue the and do thy wyl and pleser in thys troublous
 lyffe.

Amen.



Almyghty Iesus god in tris
 nite thre persons and one
 god: for thyndlesse mercy & py
 te giue me grace lord to kepe cle
 ne my soull that thou lord louest
 so well: which thou hast created in
 thyndle owne similitude benigne in
 parfayt by loue\ hope\ and charite
 and giue me grace gloriouse fa
 ther to gouerne my wittis inward\ and outward
 and my wordys and werkys to thy wil and pleser
 and that I may throughe these. iiii. vertues which is
 A. N. iij strength

The paradise of the soule.

Strength. Temperance rightwisnesse \ and prudence
ouer come all synne .

¶ And as concerninge sapience or wisdom \ graunt
me grace lord to know thy goodnesse \ wil and kin-
nesse to do vnto the lord worshyp and seruice.

¶ Also my most holy father as to chynge thy gyft of
vnderstandynge \ giue me grace to sauoure and vn-
derstand \ and to know my self and the good frō the
euil \ and to vse clerely vertuesnesse and gostly good
nesse that pertaineth to thy worshyp and honor \ and
to the helth of my soull .

¶ And good lord through thy gyft of counsell: that
I may bringe me out of dulnesse of spirit: and open
my blindnesse in liuige and set my hart in felicity
and in plaine sure way \ so that al way I may do thy
will and pleser and not my carnal folp and will.

¶ Also dere lord god through thy gift of strength gi-
ue me grace al way to be stedfast i good werkis and
neuer to wauer frome the for welth nor woo \ nor for
no company \ but patiently to suffre for thy loue.

¶ Also my louinge lord: giue me grace throughe thy
gyft of cuninge by discretion to rule my sensual ap-
petis or desirs to thy pleser \ and in emsample to my
euen crysten. ¶ Also throughe the gift of pite put in
my hart pite \ that I may haue compassion of myn
euen cristen in their extreme nede and pouerty \ and
confort them with my good counsell & socour them
with my goodis or catal \ for thy loue lord which is
thy

thy gloriouse ymage. And so with al my loue and
hart graunt me grace to loue the and my cristen ney
bor for the and thus to dred the i thy hye power and
magesty that I neuer offend finally more agaynst
the for velt nor for wo or distresse that may fal to me

C A deuout short prayer to Iesu.



Iesu lord that madest me.
And with thy blessed blood
hast me bought. Forgiue that I ha
ue greued the. With word and will
and also with thought. Iesu i who
me is al my trust. That dyedest vp
pon the rood tre. With draw me fro
filthy lust. And from al worldli va
nite. Iesu with thy word is smart.

On thy feet and hondis two Mak me meek & low of
hart. And the to loue as I shold do. Iesu for that
bitter wound: That went vnto thy hart root. For sin
that hath myn hart bound: Thy blood therto be my
boot Iesu crist vnto the I call. That art god full of
myght. Keep me clene that I do not fal in dedly syn
both day and nyght.

C A deuote prayer for to auoyd the daun
gers of thys miserable lyffis that
dayly fal to vs.

O my spetypall and most gracious lord Iesu my
hart lord is in maner confounded for sorowe &
dolor by cause I haue ben so ingrat and vnkynde
A. A. iij agaynst

The paradysse of the soule.

agaynst thy precellynge bountye and goodnesse: my
consens iudgeth me not worthy onis to opē my car-
nal lypps to the lord: yet my pore spirith with the bo-
dy doth: which thou lord god hast redeemed: can not
refrayne but calleth on the for socoure and helpe: w-
hich hath no place to flee vnto: but onely to the: seyn-
ge: knowynge and byleuynge: that thou lord for the
redemption of mankynd: hast suffred so innumera-
ble paynys: onely of thy benygne grace wil & mynd
wherfor merciful lord I willynge to be thy most po-
re and humble subiect \ and most porest amonge
many other creatures: so content of I might obtay-
ne thy grace and fauore: for suerly lord I am in
dede very vyle and nowght: and hauinge nothyn-
ge of my self that is good but full of iniquyte:
I am in davyd: which I can not escape: for fault and
lack of thy grace and confort: for suer and certayne I
am \ that I do byleue that thou art my lord god by
fore whome I must appere and gyue a strait accomp-
rys: also lord I byleue and am certayne that al thyn-
ges that is good and profitable: it cometh of the and
all we are thynne: and we are swet lord of no power
nor vertu: but which procedeth frome thine ethernite
by the holy ghost which thou lord hast promysed to
thine elect: thus lord are al creatures replet & fulfyl-
led with thy grace: and vertu \ only except y hard har-
ted obstinat \ wherfor my hve and most souerayne
lord god \ by the merites of thy paynful passion ful-
grace

fill my hart wth thy h^{ye} vertu of the holy ghost\whose
grace is euer ful : and neuer voyd. And thus my so
ueraine lord confort me thus with thy grace: or ellis
I can not auoyd me of the innumerable daungers
dampnable\which so sore oppresse me in this wret-
ched and myserable world:with out thy speciall gra-
ce and mercy socoure me:wherefore my glorious lord
I beseeche the tome not thy comfortable sweet merciful
face frome me:though I am a sinner and wit draw
not lord thy sweet consolatiō frome:so moch that my
pore soull shold aresie\or dye vnto powder or dust:
but rather lord confort my spirit with the myster of
thy grace:and with the sweete redolent lycore theroff:
and so by thy glorious grace to be refreshed\throu-
ghe the which lord tech thou me to do and fulfill thy
pleser:and not my carnal wil or mynd but that I be
humbly:mek\and charitable\in hart and wil & werk
as þ lord gauest me example in liuynge \ in thy ho-
ly humanite here on erth\as thy holy testament wit-
nesseth\which art the eternal wysdome of the father
and thou onely of thyn h^{ye} potēcial power lord kne-
west and doest know me and al thynges that hath bē
and that is or shal herafter come: afore thou lord cre-
atedest the world and thus was \ and is all thynges
predestinated by the \ wherefore thy wyl be fulfilled
on me here in erth:as it is with thy glorious creatu-
res in heuen:and so that I may dwell among thyne
gloripous company world without end.

The paradise of the soule.

¶ Here foloweth a deuot prayer agaynst the
payne alow of thys world.



O thou mi most speccial lord
god : and most principall
precious Iuel of my soule
which I loue tenderly in my hart
and mind sweet Iesu christ : vese-
change the of thy most lounge &
benyng grace: conforme my soull
in thy most holy catholik fayth fast:
suer and stable so that I lord lese y
not: which art onely the preservatiō & confort of my
soule & body & mekly I besech y lord euer to be w
me & werke in me in all thynges whyle I do lyue.
And y I may neuer couent nor desyr nothing of the
but y shall be to thy pleser & wil & not to my folysh
carnall appetit or pleser which apply myght to me
me frome thy sweet grace which art myne onely Ie-
well and hope & cōfort but lord be y my lght & one
ly cōfort y I walke not here in byndnesse of y fleshe
& darknesse of my soull lest that I shold peryshe in
thē for thy holy gospel sayeth that he y walketh in
darknesse woteth not where he goth And thus sweet
lord lett me werk thy will : and not myne and that
my wil and desire be comonct and fast knyt to thy
will and pleser and neuer to be separated but all-
way accord ther with so that my bynd sensualyte
wyl or affection wich is so scapel deuyd not me fro-
me the

The paradyse of the soule.

For. c. lxxiii

me the \ which art my onely lord god by thy gystes
of grace \ which I haue receyued onely of the . And
that I may lyue in this myserable world frome the
daungers of vayne glory and a deede body \ which fe-
leth no solace nor pleser in doyng when the spyt of
lyffe is on vs passed \ but I do mekly supplie the lord
to preserue me from the daunger of that most subtil
craft and snare of the deuyll the which I do perceyue
dayly with mine eyes \ how that he byndeth and decey-
ueth many wise and famous lernerd men \ and euery
hath done wherfore sweet Iesu gyue me that grace to
auoyd and confound utterly that secret payson of y
soul \ which is the mondane folpes and vayne glory
of this world \ which creepeth so preyly in to mans
hart \ and cōfounde the all vertu \ & expelleth the soul
on wares frome the hye ioyes of heuen: and spyleth
it cleane of al vertues: And I am certayne lord \ y yf y
world do dyspse me \ gyue me grace lord to be con-
tent \ for suerly they dysposed the and al thy disciples:
and theyr successors (for why) lord by cause they lytly
regard it \ but rather desposed it \ for suerly he that
shal loue the world \ must ryde for sake the \ and be
infect with flesly desires \ or appetites \ or ellys with
couetous desires and plesers of the eye \ or ellys with
pyrd or arrogāty of will wherein good lord is nothi-
ge but mortal payson & deceiptful of vaine glory \ wher-
fore good Iesu suffer not my pore soul to be cōuicted
& ouer come thereby \ or to haue any felicity or pleser
herin

The paradysse of the soule.

herin the. iij. deceitful daungers but specially in the
 iij. lpuely and quick saythfull operations. As in
 stedfast and sure hope in the 'specially': and strongly
 to belyue in thy saythful catholike church grounded
 vppō cristys most holy testament. Also to lue in al
 my lyfe in parfait loue & charite i a modestious and
 gentil lpuinge: & so to lue lycke a cristen man \ I to
 loue my neybor as þ lord hast loued vs. And so shall
 we fulfyl thy will and lawes wherby here after thys
 mortal lyffe I dout not but quyetly \ I shal ioyfully ha
 ue rest \ and pees \ & slepe in the \ wher as þ iouest i he
 uen with thy celestyall sayntys and holy chyrcsyns.

In infinita secula seculorum. where incessantly thy
 crye and ioy in the syngynge. Sanctus. Sanctus.
 Sanctus. dominus deus sabaoth.

Thou the soul of man despryth of god our father e
 ternal his fauore and grace agaynst al tribulations.



Lord god I am syck & we
 ke in my spyt and almost
 confortlesse. and not con
 tent nor satysfied \ by cause I haue
 ben so longe absent frōe thy sweet
 nesse of thy grace: which I oftē ty
 mys haue had in my soull \ by thy
 swete fauor and gystys of the holy
 ghost: which is onely the lyffe and
 confort of my soul: and now lord I thyrst and hōgre
 fore therfore. And by cause my sayth is so litll and
 wek:

weke:and my carnal body combred and troubled w
perations and tribulations:and my soul with temp
tations:that I can not obtayne to come to the sweet
nesse of deuotion that I coueyt and haue had of the
when I lord stode in thy grace and fauore: louinge
lord suffre me not longe to be out of thy hye and glo
rious fauour\but loke on me with thyne louyng &
amvable eyes of mercy\lest I shold perishe and my
hart shold be to moch ouer laden with these violent
perations\that assaile me in this myserable lyffe &
feringe dyspyre and wat hope:yet not withstandinge
(fayth)confortethe me lord\in the wordys of the apo
stle:sayenge:that thou wilt not ouer lade \ or charge
no man\ further with temptations. then he may ea
sily suffre and sustayne. Also my Lord god\my faith
conforteth me in thy holy testament sayenge \ those
which I do loue:them do I chastyse and what father
is he\that chastiseth not his child\thus my most hye
and soueraine lord and most tender father (I am in
hope and in trust) swirly that I am thy child by adop
tion\and do pceiue in my spyt that thou lord louest
me:and pluckest me frome many daungers and pe
rillys:that I wold by my folp rounne in to.(were it
not throughe thy most holsome visitation) which my
corporall body with gret paine may suffre:as in dis
pleys:poverty or obediens\tribulations \ losse or
hindrains\and captiuis\the which styeth my soul to
louethe \ when I remembre that it is not mete þ the
seruant

The paradysse of the soule.

Seruāt to be aboue þy master for thou swet lord art
my most dere beloued master : and sure I am that þy
suffrest here in this holy humanite (beinge god and
man) by the scribys and pharaseys which were . Je-
wys and thou lord no straunger but alienat & bo-
ne amonge them and by them lord thou suffrest
passion amonge them only for vs synners and inel-
timable paynes Angers and dyspytes vnto the de-
the wherfore my most soueraine lord God of thy
gret mercy and goodnesse which that thou lord euer
hast had to mankynd (cause me lord of my heuy bur-
dane) that I do suffre and bere yf it be thy will and
plesyr or eilis fortheke me lord with that grace of pa-
ciens which thou gauest vnto Job in all his heuy
troubles and temptations and so he was sustayned
by thy grace as no greif in maner to him. And thus
my blessed lord myght I bere my sorowes and trou-
bles the stronger with the which lyke a hie master &
capitaine in gvinge vs exemple suffrest in thyne
owne parson more paine dyspytes and Angers
then al creaturs suffred synis or a fore as it is wyte.
Non est dolor similis sicut dolor meus. wherfore
lord gvue me grace charitably to suffre mekly al thy
visitatiōs and to desyre nothyng but thy pleser and
will which art the wysdome of the father and I to
pray for them that oppresseth me by ony wayes for
they know not what they do yf they dyd lord they
wold not do as they do for sure I am they wold not
so be

The paradise, of the soule.

For. c. lxxvi

so be ordred then selves\ wherfor for fault of grace\ they wot not what they do\ thus Lord at thy will or plecter\ haue mercy & pte on me\ and on al sinners: and giue vs lord al thy grace seinge þ wilt not þ deth of no sinners\ but rather that they conuert \ & liue with the eternally\ to the which thou lord giue vs al at oure hens departynge\ in rest pces and quyetnesse when it shal be thy pleser and will. Amen.

A consolation of confort in fayth for a man bein-
ge in a gret agony of a secret hart.



O Good lord Jesu \ herken to my wordys\ and marke well my prayer and thou that art myne owne kynge \ and my souerayne lord\ yet herkyn to my voyce. For I wil honor none but the\ therfore here me now in the tyme of grace. And ys thou lord loke vpo me now and lyghten me with the grace of thy most holy spyt\ then shall I so greet goodnesse. And so shal I perceyue surely that thou alowest not the myscheuous wycked werkes and thoughtes of the people that entendeth to subuert thy law. Nor those that so crafty and subtylly teche contrarely agaynst thy parfayt doctryn. Nor those that be so folyshe to folow theyr teyppinges I am certayne and knowe surely\ that they

The paradyse of the soule.

they shall neuer be able to abyde thy glorious sight: for I know wel that thou hatest all the wicked workes of such ypocrytes: that sheweth so fayre a face outward: and be so crafty inward by dissimulation. And I knowe wel that thou shalt destroy and confound al such crafty and subtile lvers: that goeth about by falshod and such lyke: to peruert and corrupt thy people agaynst thy lawes. And I know wel that thou good lord abhorrest al these hatful and malicious people: that sometime persecute & see thy faythful seruantes. And therefore I trust suerly in thy mercy that thou wilt preserue me frome them: I wil go to the and I wil honor the in thine owne temple. And that is my spirit: not presuminge in my self: but with gret fere and dred of the. Therefore good lord because I haue so many enimyes and because I do not follow the myscheuous and dangerous entent of theyr hartes and myndis frome the which hartes & myndes they bringe forth many a fayre and false flatteringe word: to deceyue me and thy people: which stinketh i thine nose lord god as a Carabne & layeth in a fayre sepulchur that stinketh in our noses. Therefore good lord destroy theyr prid and ypocrisy with the vertew of thy most holy word. and suffre not them to ouer lade and charge thy pore flock that trust ovp in the and dryue then lord away from vs for they be more thine enimies then ours subuert them therefore & as we thy seruantes may euer reioyce in the: so that thou

The paradise of the soule :

For c. lxxvii

thou ma yst continually by thy most holy spyt dwell
in vs\ and thus shal al that loueth the glorie and re-
ioyce dwell in the: for we knowe suerly by thy promy-
se that thou givest thy grace plentifully\ vnto al that
beloueth in the. Therefore blessed be thou lord god &
thus doest defend vs with thy goodnesse\ as a victo-
rius champion defendeth his inferiours\ defend thy
chosen lord and elect as the henne defendeth her chy-
lings and so lord Iesu: **S**ub umbra alarum tuarū
protege nos. in vnder whose wynges ar defended all
faithful.

Another deuote contemplatiō in a faithful soule



Uhen I considered in
my mynd the peniten-
tial salms of dauid and the
dreadful iudgement of god &
my own synful lyfe: I cry-
ed to god for mercy savege
these wordis good lord be
not to straye vnto me: for w-
hen thou shalt iudge all the
world: and shal seme to be
in thy gret fury: then rebuke
me not in that gret āgre: ha-
ue mercy on me. For I am
very feble & not able to w-

stand temptation: help me lord for al my bones both
quake for dread of thy iust iudgement: and my mynde

is ther-

The paradysse of the soule.

is therfore sore trowbled. But now good lord how longe shal thys sorow cōtinew. Turne me good lord to the and lyft my mind frome thys fere: and deliuer me throughe thy gret mercy\ for as lōge as I am in thys fere: I can not worshyp the quietly in thys depe dispayre\ who can tal on the whyle he is in thys case I must continew in waylinge\ and euery nyght waker my bed\ and also myn eyes war dyinne with gret wepyng\ by cause I haue so longe continew amonge myn enemyes. These wordys spake I in my gret fere. But when I was deliuered frome thys gret agonye and doolie by thy gret mercy and grace\ then I commanded them to go fro me by thy vertu that prouoked me so to sinne\ and shewed the: lord that I hadde graciously herd al my moue: and lamētynge in diligent prayer. Therfore shal they now in thy name be gretly ashamed: and sore trowbled: and put to flight with gret rebuke and shame thus lord. by thy gyft of grace: thou fortifiest man with thy vertu that the euyl spyt hath no power in man except he wylle of him self. Also thou wilt fortify thyn elect by thy promyse in the euangelyst they shal not be tempted in nowyse further then they may bere wherfor lord god Iop and glory infynyt be to the holy trinite. Amen.

A contemplation of a faithfull man
agaynst malicious ingers
or dyspites.

O lord



D Lord god al my hope ha-
th be euer in y (saue me
therfore) frome all myne
enymys and deliuer me lest they
spoyl me as a wolf that rigouly
dothe tere a shepe or symple best;
whē he seeth no redy reskew for
hym lord god yf euer I dyd thus
as some layeth to my charge or yf

euer I was gilty in that mater or yf euer I dyd ony
hurt to theym that thus entēd to seduce and destroy
me let me suffre gladly therfor for y knowest lord
that I haue not offended theym nor the in this cause
wherfore suffur not myn enymys to haue theyr ple
ser vpon me lest theyr wicknesse shold encrease agaynst
the wherfore good lord aryse now agaynst the fury
of myne enymys: and shew theym thy hiegh power
and conuert them to the: for they be blind afore the
lord and know not what they do. I know lord that
thou art a ryght wyse iudge. Therfor destroy the mys-
cheyf of synners for I know well thou wilt defend
those that be good and innocent of hart and mynd
I seying that thou knowest the secret of our hartes
and delictys. Al my trust Lord is in the which euer
deffēdest al those that haue a sincere loue and mynd
towards the and a pure conscience.

O my lord god that art iust ryghwyse & strōge that
suffrest synners lōge: yet not withstandinge I thinke

The varabyse of the soule :

In lord God: yf I shold vse me therin: as some men
doth (I am certaine) I shold be deceyued and perishe
he therin. wherfore lord with the prophet dauid I cal
to the lord sayenge. **A**diuuā nos deus salutaris no
ster: spes omnium finium terre et in mari longe .
For suerly lord ther is nothyng in this world vn-
der the firmament: but very vayne: and gret afflicciō
to mans soul and body \ thus lord may I be happy:
yf thou lord woch sauffe to gyue me of thy aboun-
dant grace wysdome and sapiēce \ to be wise and wa-
re \ to perceyue the danger theroff (in such and or-
der) that I may prudently vse my self \ as wel in pro-
sperite as in aduersite \ and that I may patiently be-
re my self to suffre therin \ for I count it a synguler
lve gift of the holy ghost & wysdome \ not to swell
or to be agreued for euery blast of wind (as who say
th) for euery gref or dyspleur and ther of ben ven-
ged \ and also lord that I gyue not attendans \ and
lyght credens to euery flatteryng tale : but lord god
preserue me \ as thou dydest the holy prophet dauid
when he sayd. **D**omine libera animam meam a
labijs iniquis: et a lingua dolosa. for suerly lord I am
certaine that (that it is) which sleeth vpon warps body
and soul \ and no person in the world lyke to it \ and
yet we pore spinners \ of tymys do lytly passe ther vpon
the experyens therof is so custummably used a-
monge vs (in so moch) that my hart lord bledeth for
ferre and sorow that it is so lytly regarded amonge
vs \ and

us\ and not onely one creature agaynst another\ but
 alas\ lord we blaspheme the (so outragiously) that it
 fleeth the hart of a very crystē man\ to se and here it.
 And also lord not onely thy magnificent magnificē
 but also thy most holy word\ and the pronouncers the
 rof (wherefore lord) I mekly pray the with hart and
 mynd\ of mercy and grace \ that I with all such gre-
 uous sinners may obtayne grace to a mēd and that
 thy fury light not on vs: throughe our synfull mer-
 ty\ and appelle not lord agaynst vs\ but that I lord
 and al such may with a repentaunt mynd and a pe-
 nitent hart crye to the pyteful lord \ for grace mercy
 and perdon\ the which lord Iesu obtaine for vs \ of
 the father eternall \ as thou art onely the mediator
 by twē the father and vs\ and art our redemer throu-
 ghe thy most precious blood sheddyn: wherefor

all creaturys gve honor to the father

the sonc\ and the holy ghoſt:

world without en-

de. Amen.

C The. xx. oos of prayers of saynt Birget
 as it is wrytten in Booke of saynt
 Johans in a table.

The paradyse of the soule.



The most delectable and quyetnesse of my soull sweet Iesu christ: that art.

Omnis salus omnium in te sperantium. The which wast in thy most holy prayers to thy glorious father eternall (at myd nyght) in the begynnige of thy most painful passion: ther prayenge the father: of it be possible for me to auoyd the passion & that. I drin

ke not of this cupp: therin father not my wil be fulfilled: but onely thy will: and thus merciful lord God thou were there in so gret angurthe only for the loue thou hadt vs to the soule of man that thy most precious body suffred so moch dolor: that it sweet water and blood by the which dolor and paynys my souerayne lord Iesu. I humbly supplic the sweet Iesu to graunte me grace þ my mynd: & hart may be to the so feruent in prayer:

in prayer: & operatiō that I may here obtayne forgy-
ueneſſe of my ſinnes: & wicked lyvinge. *Pater noſter*

The ſecond petition.

O Swete Jeſu the very ſolatiuſ cōſort of al crea-
turys: the which in y night of thy paſſiō waſt ſo
violētly taken frō thy diſciples: & led away frōe al thi
frēds: beyuge alone amōge thy enymys: by y which
deſolatiō I beſech y my pſaynt lord god: to be my day-
ly cōſort & not to leue me deſtitut in the hōdis of my
ſecret enemy: the deuyl or other but y I may haue cō-
fort of y: & in thy moſt painful paſſion of the which I
may merit y more ſuerly to be led: & cūduyted to the
lyſt eternal. *Pater noſter.*

The thyrde petition.

O The very fourmer & creator of al this world Je-
ſu criſt: whoſo glorious hōdys made me of nou-
ght: & al y heuē aboue: y of thy mere mercy woldeſt
ſuffre thoſe holy hōdys of thine to be pced: & naped
on the croſſe. And alſo y moſt holy feet that wēt dyne
oppō the ſee: were alſo cruelly pced for my ſake wher-
for I beſech the moſt boūteful lord: throught theſe py-
teful woundys that y wylt lord forgyue me the ſynful
werkys & operatiōs of my hōdys: & in goyng of my
feet: y I may ſo vſe tham henſforth to thy wil & cōmā-
dement ſo that by thy paynyſ & paſſion I may wor-
thely come to thy bleſſed eternall manſyon. *Pater*

noſter. *The fourth petition.*

O The moſt delectious roſe & ſweetneſſe to al man-
kynd ſwet Jeſu: y which only for our helth waſt
ſtretched

The paradysc of the soule.

stretched on y^e crosse in such wise: that al thy most p^{re}ci-
ous ioyntes & bonis myght haue ben told: & y^e lord
here al naked hāginge they puttige the to al the sha-
me & misery they could deuise: & th^e lord y^e suffering
louingly for my unkindnesse I hūble pray y^e p^{re}tefull
lord y^e I map patiently for thy loue agayne sustayne
mekily & charitably al ingers\spkenesse and tribula-
tions\ that cometh to me in prosperite\ or in aduersi-
te: in this lyffe (So) that my poore hart and mynde
be neuer seperat frome the. Water noster.

The fyfte petition.

OThe most hvest sapiēcs diuynē y^e euer was\ & the
very p^{er}fait knowlege of the wil & p^{er}leise of y^e ho-
ly trinite: which sapiēce\ is incōprehēible for al crea-
tures to esteeme\ scynge that y^e lord hast al thinge crea-
ted\ to suffre thy most p^{re}cious body to be so shāfully
al naked on y^e crosse\ so hāge like a malfactor: & all
desolat frō ony cōfort of thy terestial frēds\ & y^e obe-
diēt as a meke lābe amōge y^e rauynhige wolffys: i so
moch y^e ther was none p^{re}sēt that durst be a knownen
to thew y^e lord ony cōfort or socour toherfor: p^{re}tefull
lord I hūbly beseeche y^e: that in y^e oure of my deptynge
frō thys life\ & whē I shall be most wekest ād feble y^e
I map as then be strenghtened\ and comforted by the\
so that the world deceyue me not\ nor my ghostly e-
nemy but thou lord then conduit me to the lyffe that
shal euer endure without calamyte or dystresse.

The syxt petition.

○ The

OThe very fōtaine & swete spryge of eternal lyf:
of the which fedeth āgellys & al þ̄ iust lyf̄ sou
lis of Iesu crist and there on the crosse þ̄ thrustēd oīv:
of thy mere mercy & pity for þ̄ saluatiō of thy chosē &
elect people that were so ferce past in dedly dānger
savyge. (Dicitio.) & ther w̄ the cruel Jewys gaue þ̄ to
drynk apesell & gal myxed in a drynk to gyther w̄
hich was ful vytter & vn sauour for ony creature to
tast of or drink by the which paynful & rigorous dis
pytis & paynes: I humbly pray the that I map lamē
tably bewayl & sorow my synns that I haue offen
ded the: w̄ as feruent desyre as the wild hart despyeth
to come to þ̄ freshe ryuer in his extremyte. So lord þ̄
my soul may drīk his fyl of thy most vytter paynes þ̄
sustreddest for vs so that out of my vely may flow þ̄
water of lyfe by the whicht art the fōntayne of al lyf̄
cristen sowlys. **Pater noster.** ¶ **The. vii. petition.**

OThe very celestīall ioy and liberty of aungellis
swete Iesu crist þ̄ which vpon the crosse througħ
thy hbe diuine power cōspiderest in thy godhed þ̄ the
supaboundāt loue and zeale that thou haddyst to vs
for our saluation and we as yet thin enemies and ful
of ingratiud agaynst thy excellent goodnesse and
thou lord god haunge so gret pyte on vs that went
al in to hele a fore wout remissiō & there thou of thy
cōpassion we peddest on the crosse wherfore I hūbly
pray þ̄ lorde through those pyteful & mercyful teres
that þ̄ wylte of thy inmyt mercy pūde for my pore
synful

The paradysse of the soule.

Spurful soule that I perperch not through my synfull ly-
uynge in the infernal paynys: the which I know I ha-
ue deserued but I trust to thy mercy to lyue after this
lyffe wth þ amōge thy glorious cōpany i thy glorious
p^{re}sens. *Pater noster.* ¶ *The. viii. petition.*

O Good Iesu the very solatiōs confort of al thē þ
are ladē & oppressed wth tribulatiōs the which hō
ge with out cōfort or remedy of creature openly on
the crosse: & there with a lowd voyce saydest to the fa-
ther my god: my god: why hast thou left me thus I hū-
bly besech þ my lord god that þ wylt not leue me de-
stitute & confortles: in my greuous tribulatiōs ghostly
nor bodely but be thou my soucours and defender
agaynst al daungers and power of my ghostly ene-
my. *Pater noster.* ¶ *The. ix. petition.*

O My sweet loue and potential lord Iesu crist: w^h
ich of thy h^{igh} & stronge louinge charite: wol-
dest al these intollerable paynys in thy most tēder bo-
dy on þ crosse: in thy most blessed & tēder māhod wil-
lingly obeyēge al the cruelty of the cursed & wycked
iewes: wherfor sweet Iesu I do thāke the cordially as
moch as in me pore sinner may extēd: & prayēge the
to gyue me grace ād fortitud: þ I may strongly loue
the & thy most holy doctrine \ so þ I may willingly
obserue thy wil: & ples^{ure} in tribulatiōs & sorowes so
that I may bere my crosse mekly with the . and also
that I may do that which shal be thy pleser and will
and not myne. *Pater.* ¶ *The. x. petition.*

¶ the

O The very plētyful of all goodnesse & grace my
 hye Soueraine lord god: which so plētīfully cho
 dest al thy most p̄cious blood 'on ȳ crosse: for our sal
 uatiō & ȳ lord wast there as clene wout blood: as e
 uer was adā afore thou gauest hym the sp̄yt of lyffe:
 wherfore I besech the vōūteful lord by ȳ most liberal
 shedynge of thy most precious blood: that it may ple
 se thy grace to withdraw frōe my hart: al worldly af
 fectiōs & fantasys: & fire my sp̄yt & lyght my hart in
 thy very lyght: which art the pure lighe ȳ lighteth all
 ȳ loue in thys world. and sweet Iesu repose thou so in
 my hart: ȳ no loue nor gladnes rest i me but oly thy
 ne iestimable kyndnesse & charitable loue ȳ ȳ haddest
 & shewdest toward me. *Pater.* ¶ *The. xi. petition.*

O Iesu the very victōrious: & triūphat crowne of
 eternal glōry: ȳ which haddyst not one hole pla
 ce frome the crowne of thy hed: to the soul of thy fote
 vnbrused or woundēd\ for the redēptiō of manv: the
 which throughe that redēptiō: manv hath & shal obtai
 ne the eternal glōry: where afore we al remayned in
 darknesse & desolatiō\ wher throughe I hartly sup
 plye the lord of thy hye mercy & charite: ȳ all cryſten
 people that hath bē regenerat at the font of baptisme
 by fayth may by thy hye ful woundes & passiō: obtay
 ne thy eternal fruytshō in ioy: & ther to gyue the amō
 ge thy glorious saynts incessaūt laud hono: & glōry:
 where ȳ syttist on ȳ right hōd of thy glorious father
 eternal. *Pater noster.* ¶ *The. xij. petition.*

¶ *The most*

The paradyse of the soule.

O The most hpe eternal cōsumator & synner of
god werthas swet iesu crist: þ which whē þ didest
saye þ fore sayd bitter drin þ saydest al is cōsumed
& ther w mckenige thy heed thy most holy spyt expi
red & passed frōe thy most holy corporell humanite
wher throughe I hūbly besech þ that art þ very trew
rector: & cheif gouernor of al vertu & goodnesse that
I may here declpne frōe al euyl thoughtes and ope
ratiōs & to folow the trewth which is oly þ lord and
thy most holy wordes so iustly that in al the werkes
þ I do begine þ swet lord do lede me ād enduce me
by þ vertu of thy most holy spyt of grace & so to ple
uer & p̄sper that in the houre of deth I may ioyfully
say vnto þ behold my lord god al such thiges þ thou
hast illumined me w to werk & do I haue fynished it
& done to thy hono! and þ thou lord mayst say vnto
me Come ye & receyue þ reward of þ eternal crowne
of glory þ which thou hast p̄mysed vs frōe the begi
ninge of þ world. *Pater noster.* *The. xiiij. petition.*

O The very hop & glory of all that vpleue & trust
in the which art the ouerly cōfort of the most pu
re & immaculat vprigin & mother mary ād thou as yet
hāgong on the crosse: by quietest thy glorious mother
vnto the holy appostle saynt Iohā & after that thou
saydest to the father of heuē I cōmyt my spyt in to
thy hōdys & thus I hūbly supplie the my swete redēp
tor Iesu crist that of thy mercy thou wilt graunt me
sinner at the houre of my deth: & of expiratiō þ I mai
haue

The paradyse of the soule.

Fo. c. lxxxiij.

of have a pure good cōspens & a faithfull hope & say on
to p. my most meke & mercyfull father that woldest
wochsaſt to send downe ȳ sccond pson of thy glorious
deyte for our redēptiō and be to tak oppō hi our pore
humanite & so suffred for vs to iporūnat painys un-
to the dethe for this kindnesse to al other. I hūbly be
ſeche to receyue my pore ſpyt in to ȳ custody of thy
glorious hondys wher resteth al ioy & feūcite wout
end. *Pater noſter.*

The. xiiij. petityon.

O Jesu the very repayrer & edyfier of al mākynd
the whych suffredest inestimable paynes i thy
bonys ad ioyntes & synewes & on thy glorious he-
de suffredest a garlōd of sharpthornys ȳ euery whe-
re ȳſed thy most holy hecd so \ ȳ thy precyous blood
ran plētuously about thy swete glorious face with
out pte of the wicked iewys \ and ther they toke as-
perc and caused thy most holy ſyd \ with violence to
be perced to thy glorious hart frome whens came
ſallunge out water and blood in the redemption of
mankynd \ for the which exceedynge mercy and pte
ſwet ſauyor I cordially ſupply the to replet me with
thy grace and vertu in all my werkys \ so that I may
wytg feruent diligens folow the very trewth \ which
is thy hop wordis containned in thy new testament
wherby I may come to the company of thy holy aun-
gellys and of thy choſen and electe ſayntes \ which
rayne with the in glory for euer. *Pater noſter.*

The. xv. petityon.

O ſweet

The paradise of the soule.

O Sweet iesu my oly hartes desyre & cōfort: & þy ve-
ry helth of al þy be syke or wek i body or soul & al
so þy very cōforter of thē þy liue i misery i soul or body
O lord þy þy woldest withsauf to ber our misery & vn-
kīd synns vppō thy most pure & innocēt body: verely
verely lord god þy art he þy hast borne al our dolors &
paines w̄ meknesse & of thī only mercy & p̄te þy hast
deliuered vs frōe p̄petual dāpnatiō: & hast set vs free
insomoch þy thy glorious & tēder body was all ouer-
ful of bloddy woundys al gore blood frōe þy soul of thy
fote to þy crowne of thy heed: for our sake onely: & þy
lord beige *Speciosus forma pre filijs homini* & yet wast
a raped like a ley: & therof no maruayl: for þy haddst
on thy tēder body. vi. *M. vi. c. iij. score. & vi. woundys.*
Thy þy glorio? passiō I hūbly supplv thy potēcial good-
nesse: to hele þy innumerable woundys of my pore syn-
ful soul which is filthy i thy syght: throughe shāful &
abominable lvyge: hele me therof lord w̄ thy glori-
ous blood: shed in thy passiō: þy I may opē my durat
hart & vnkīd stomok: þy I may be wapl & morne my
vnkīdnes agāist þy & þy I may rote & graue in my har-
de hart thy gret kīdnes & meknesse & in iportunat pai-
nes suffred iōly for our offēcs: & þy lord beige most pu-
re & clene innocēt lame. & thus I lord trust & hope su-
rely wout desperatiō: þy thou hast ful and hole suffred
for me & redemed me. so þy I may haue grace not to
be vnkīd agāine to þy. then shal I euer rayne w̄ the in-
glory. *Ame, Pater noster, Ave, Credo. Finis.*

The nasegav or polce of lyght to lede a nd cōfōr
al synner that walke in darknesse gadred out
of the new testament.



Qui ambulat in tenebris
nescit quo vadat. He that
walketh i darknesse woth
not wher he he goth.

The lawe of
god is a doc-
trine that bid-
deth good \ &
forbiddeh e-
uell \ as his commaunde-
mentes specifice.

The that loueth god and
his neyghboure kepeth al
the cōmaundemēt of god.

Loue thy lorde god with all thynne harte; with all
thy soule and with all thy mynde. Thys is the first &
greate commaundement. The seconde is like unto
this \ that is \ loue thy neyghboure as thy selfe.
In these two commaundementes hange all the hole
lawe & the prophetes also. Deu. vi. Mat. xxij.

The that loueth god \ loueth his neyghoure.

If a man saye \ I loue god and yet hateth his bro-
ther: he is a lyar. i. Ioan. iij.

He that loueth not his brother whom he hath sene \
how can he loue god whom he hath not sene.

CC

The that

The paradysse of the soule.

He that loueth his neyghboure in god and for the loue of god as hi selfe kepeth al the cōmaūdemētes.

What so euer ye wolde that men shulde do to you euen so do to them For this is the lawe and the prophetes sayengis. Mat. vii. He that loueth his neyghboure fulfilleth the lawe. Roma. xiiij. Thou shalt not commit aduoutre: Thou shalt not kill. Thou shalt not steale: Thou shalt not beare false witnesse.

Thou shalt not desyre: and so forth if there be any other commaundement they are all comprehended in this sainge: loue thy neyghboure as thy selfe. All the lawe is fulfilled in one sentens is loue thy neyghboure as thy selfe. Gala. v.

He that loueth god kepeth all the
commaundementes.

He that loueth his neyghboure kepeth all that cōmaundementes of god he that loueth God loueth his neyghboure and so then he that loueth god kepeth all his commaundementes. Rom. iij. i. Jo. ij.

He that hath the christen faith loueth god.

My father loueth you because ye loue me and beleue that I come of god sayth christ. Jo. xvi.

He that hath the christen faith kepeth all the commaundementes of god.

He that hath the christe faith: loueth god and he that loueth god kepeth all his cōmaundementes: so then he that hath this faith kepeth all the commaundementes of god. So then he that kepeth one cōmaundement

The paradise of the soule:

For. c. lxxvi

ement of god kepeth them all for deuellys in hell
nd turkes and pagans hath a fapth: but no chustien
e lppp fapth but a deed fapth.

It is not in oure power to kepe onye of the com-
maundementes of god without godys grace.

Withe out grace that procedeth of god it is impos-
ble to kepe anye of the commaundementes and gra-
ce is not in oure power so then it is not in oure ow-
ne power to kepe anye of the commaundementes of
god euen so maye you reason and conceyue concer-
ninge the gyft of the holpe ghost.

The lawe was geuen to shew vs oure synnes.

By the lawe cometh the knowlege of synne. I knew
not what synne ment but thowow the lawe I had not
known what lust or desyre had ment: excepte the la-
we had sayde thou shalt not lust or couepte so by out
the lawe synne was deed: that is: it moued me not ne-
ther wist I that it was synne: which not withstondin-
ge was synne. & forbode by the lawe. Rom. iij. ro. viij

The gospel and what it significeth.

The gospel ys as moch to save in oure tongue
as good wydynge as who sayth lyke as one of
these are. Christ is the sauoure of the worlde. Jo. iij
Christ is oure sauoure. Luc. ij.

Christ dyed for vs. Roma. v.

Christ dyed for oure synnes. Ro. iij.

Christ bought vs with hys bloude. i. Pe. i.

Christ wpythe vs with hys bloude. Apo. i.

CC. ij

Christ

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Christ offered hym selfe for vs. Hebr. ix.

Christ bare our finnes on his backe. Esaie. lv.

Christ came in to this world to saue sinners. i. Ti.

Christ came in to this worlde to take awaye our finnes. i. Jo. xxiij. Christ was the price that was geue for vs and oure synne. i. Ti. ij.

Christ was made dettoure for vs. Ge. iij.

Christ hath payed oure dette for he died for vs. the.

Christ hath made satisfactiō for vs & our sinne. i. co.

Christ is oure righteousness. Christ is our satisfactiō

Christ is oure redemptyon. Christ is oure goodnes

Christ hath pacified the father of heuen.

Christ is oures and all his. Christ hath deliuered vs from the lawe from the deuell and from hell in shedding his precious bloud for vs The father of heauen hath forgiven vs oure synnes for christes sake being repentant as appereth by any such as declare vnto vs the mercye of god.

The nature of the lawe & of the vertu of the gospel

The lawe sheweth vs oure sinne. The gospel sheweth remedie for it. The lawe sheweth vs oure condemnation. The gospel sheweth vs oure redemption. The lawe is the worde of ire and deth. The gospel is the worde of grace & lyf. The lawe is the worde of despayre. The gospel is the worde of comforte. The lawe is the worde of unrest The gospel is the worde of peace.

A disputacon betwene the lawe and the gospel

The lawe

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The lawe sayeth paye thy dette or offence. The gospel sayeth christ hath payed it. The lawe sayeth thou art a synner despayre and thou shalt be dampned.

The gospel sayeth thy synnes are forgeuen the be of good comforte thou shalt be saued. The lawe sayeth make a mendes for the synne. The gospel sayeth: christ hath made it for the. The lawe saith: the father of heauen is wrath with the. The gospel saith: christ hath pacified hym with his bloude. The lawe sayeth where is thy rightwysenesse \ goodnesse & satisfaccyō The gospel sayeth Christ is thy ryghtwysenesse thy goodnesse and satisfaccyō. The lawe sayeth thou arte bounde and obliged to me to the deuill and to hel The gospel sayeth: christ hath deliuered the from the all by his passion with his mercy and grace.

¶ Of faith.

Faith is to beleue god: like as Abraham beleued god and it was iputed vnto him for ryghtwysenesse. Sc. xii.

¶ He that beleueth his worde.

To beleue one is to beleue his worde and to reco:unte it true that he sayeth in his new testament.

¶ He that beleueth not godes word: beleueth not god hym selfe.

He that beleueth not goddes worde he counteth hym false and a lyare: and beleueth not that he maye and will fulfoll his worde thus he denyeth both the might of god and god him selfe. i. Jo. v.

¶ C. iij

¶ Faith

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Faith is the gifte of god.

(Iaco. i

Euerie good thige is the gifte of god: fapeth is god
ergo faith is good so then faith is the gifte of god.

Faith is not in oure power.

The gifte of god is not in oure power \ fapth is the
gifte of god \ ergo fapth is not in oure power.

Without fapth it is impossible to please god.

All that cometh not of fapth is spynne: for with out
fapth can no man please god. Roma. xiiij. Besides
that he that lacketh fapth: he trusteth not god: heb. xi
he that trusteth not god: trusteth not his worde: he
that trusteth not his worde holdeth hym false and a
lyar: he that holdeth him false and a lyar \ he beleueth
not that he maye do that he promyseth: and so deni-
eth he that he is god. And how can a man beinge of
this facyon please god. No maner of waye \ wee and
I suppose yf he did all the dedes that euer dyd man
or angell. Moreover: he that hath the fapth beleueth
god: he that beleueth god: beleueth his worde: he þ
beleueth his word woteth wel that he is true & fapth
full ad maye not lye. But knoweth þ he both maye
& will fulfill his worde how can he the displease him
for thou canst not do anye greater honoure to god \
the to couite him true. Thou wilt then saye that theste
murther aduoutrye and all vices please god. Maye
verelye for such iniquytes can not stond with fapth
for non euill worker hath this fapth.

The that hath þ fapth woteth wel þ he pleaseth god

For all

For all that is done in a iust fayth pleaseeth god.

He.xi.)

¶ Of fayth.

Fayth is a sure confidence of thynges whych are hoped for: and a certentye of thynges which are not sene by the bodily eye \ but in the eye and mynde of the spyrte or soul. (Gene.xxii.)

Abraham beleued god and it was imputed vnto him for rightwysnes. Abac.ii. The iust man liueth by his fayth. We wotte þ a man ys not iustified by the dedes of the lawe: but by þ fayth of Iesu christ. gala.ii. And we beleue in Iesu christe: that we maye be iustified by the fayth of christ \ and not by the dedes of the lawe \ for the dedes of the law without faith is voyd.

¶ He that beleueth in christ shall be saued.

He that beleueth the sonne hath euerlastinge lyfe verelpe: verelpe I saue vnto you: he that beleueth in me hath euerlastinge life sayth christ. Jo.ii. Jo.vi. This I write vnto you that beleue on the name of þ sonne of god that ye may know how that ye haue eternall life sayth Iohan.i. Jo.v. Thomas because þ hast sene me therefore hast thou beleued \ happye are they that haue not sene \ and yet haue beleued in me \ sayeth christ. Jo.xx. All the prophetes to him beare witnessse: that who so euer beleueth in him shal haue remission of theyr synnes. Act.c. What must I do þ I maye be saued the Apostles answered beleue in the lorde Iesus christe & thou shalt be saued. Act.xvi

¶ C.iiij

If thou

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If thou knowlege with thy mouth that Iesus is thy
lorde and beleue with thyne harte that god rased
him vp frō deeth thou shalt be safe. He that beleueth
not in christ shal be condemned. He that beleueth
not shalbe dampned. Marc. xvi. He that beleueth
not the sonne shall neuer se the life but the ire of god
abideth vpon him. io. iiii. The holy gost shal reprove y
worlde of synne because they beleue not in me sayth
Iohan. Be are al the sonnes of god because ye bele-
ue in Iesu christ. Gal. iii. I beleue that thou art christ
y sone of god which shulde come i to y worlde. io. xii.
These thinges are writen that ye might beleue that
Iesus is Christ the sonne of god: and that ye beleuin-
ge might haue life: sayth Iohan. Io. xx.

He that beleueth god beleueth his worde: and the
gospell is his worde: therefore he that beleueth god be-
leueth the gospell. As crist is the sauour of the worl-
de. Christ is our sauoure. Christ bought vs with his
bloude. Io. iiii. Christ with vs with his bloude. apo. i
Christ offered him selfe for vs. He. vii.

Christ bare oure synnes on his owne backe &c. i. Pe. ii

He that beleueth not the gospell beleueth not god

He that beleueth not goddes worde: beleueth not
god him self the gospell is gods worde: ergo he that
beleueth not the gospell beleueth not god him selfe:
and consequentlve they that beleue or doubteth the
aboue writen and such other: beleue not god,

He that beleueth the gospell shall be safe.

God be

Go ye in to all the worlde and preach the gospell vnto euery creature\ he that beleueth and is baptised\ shalbe saued\ but he that beleueth not\ shalbe condemned sayth christ. Mar. xvi

A comparaisō betwene faith and unfaith:
fulnesse or incredulite.

Faith is the roote of all good. Incredulite is the roote of all euell. Faith maketh god and man good frendes. Faith bringeth god and man to gether. Incredulite sundereth them. All that faith doth pleaseth god. All that incredulite doth displeaseth god. Faith onlpe maketh a man good and rightwise in the sonne. Incredulite onlpe maketh him iniust and euell in case. Faith maketh a man the membre of christ. Incredulite maketh hi a membre of the deuell. Faith maketh a man the enheritoure of heauen. Incredulite maketh him enheritoure of hell. Faith maketh a man the seruaunte of god. Incredulite maketh him the seruaunte of the deuell. Faith sheweth vs god to be a swete father. Incredulite sheweth him a terrible iudge. Faith holdeth stiffe by the worde of god. Incredulite waueret here and there. Faith counteth and holdeth god to be true. Incredulite holdeth him false & a lyar. Faith knoweth god. Incredulite knoweth hi not. Faith loueth both god and his neyghboure. Incredulite loueth neyther nother. Faith onlpe saueth vs. Incredulite onlpe condemned vs. Faith extolleth god and his deades.

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Incredulite extollet her selfe and her owne dedes.

¶ Of hope.

Hope is a trustye lokinge after the thyng that is promysed vs to come as we hope after everlastinge ioye which christ hath promysed vnto all that beleue in him which hope is ioynd with fapth.

¶ We shulde put oure hope and trust in god al on- ly and in no nother thyng nor creature.

He that trusteth in his owne thoughtes doth vn- godlie. (pro. xi.) God the rich men of this world that they trust not in their vnsable riches: but that they trust in the lyving god. (Mar. x.) It is harde for the y trust in monye to entre in to the kingdome of heuē.

¶ Of charite.

Charite is the loue of thy neyghboure.

¶ The rule of charite is this.

Doo as thou woldest be done to. For charite hol- deth all a like the rich and the poore: the frende & the foe. **¶** A comparison betwene faith: hope & charite.

Faith cometh of the worde of god hope cometh of fapth: and charite springeth of them both.

Faith beleueth the worde: hope trusteth after it that is promysed by the worde: Charite doth good vnto her neyghboure thowme the loue that it hath to god and gladnes that is within her selfe.

Faith loketh to god and his worde: hope loketh vn- to his gifte and rewarde: Charite loketh on her ney- ghbours profite.

faith

Faith receaueth god: hope receaueth his rewarde: cha-
rite loueth her neyghboure with a glad harte and
that with out onye resperce of rewarde.

Faith pertayned to god oneloe: hope to his rewarde
and charite to her neyghboure. **¶ Of workes.**

De maner of workes make vs rightwysse \ we
beleue that a man shall be iustified wth out
workes. No man is iustified by the dedes of the la-
we: but by the fayth of Iesu christ with all \ and we
beleue in Iesu christ that we maye be iustified by the
fayth of christ & not by the dedes of that law. **Gal. ij.**
If rightwisenes came by the lawe then died christ in
vayne. That no man is iustified by the lawe it is ma-
nifest: for a rightwysse man lyueth by his faith but the
lawe is not of faith. **Gal. ij.** Moreover sith christ the
maker of heaun and erth and all that is therein: beho-
ued to dye for vs we are cōpelled to graūt þ we we-
re so farre drowned & sunkē in sinne that neyther ou-
re dedes of the law nor all þ treasures that euer god
made or myght make myght haue holpe vs out of
thē ergo no dedes nor workes maye make vs right-
wysse but by the bloud of christ. Good workes make
not a good man nor euell workes an euell man: but
a good man maketh good workes and an euell man
euell workes. **(Mar. vii.)**

Good frute maketh not þ tre good: nor euell frute þ
euell tre: but a good tre \ bereth good frute & an euell
tre euell frute. A good man cā not do euell workes.

nor an

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nor an euell man good workes for a good tre cā not
bere eucl frute. nor an euell tre good frute. A man is
good ere he do good workes and euell ere he doo e-
ucl workes. for the tre is good ere it bere good fru-
te and eucl ere it bere eucl frute.

Euerpe mannes workes are eyther good or eucl.

For all frutesupl trees are eyther good or eucl.

Eyther make ye the tre good and the frute god also
or els make that tre eucl and the frute of it like wise
eucl. A good man is knowne by his good workes
and an eucl man by his euill workes ye shal knowe
them by their fruytes. Be ware of that false prophe-
tes whych come to you in shepes clothinge but in-
wardlie they are rauynige wolues ye shal know the
by their frutes.

None of our workes nether sa-
ue vs nor cōdempne vs with out faith \ for crist sayth
do we the best we can \ yet shal we apere unprofita-
ble seruātis afore god : for the prophet sayth ther is
not vnto one y is good \ no workes make vs neyther
rightwysse nor vnrighwysse. good nor eucl. but first
we are good ere we do good workes : & eucl ere we do
eucl workes : ergo no workes neyther saue vs nor
condēpne vs. Thou wilt sape: then maketh it no mat-
ter what we do. I answer: yes. For if thou do eucl
it is a sure argument that thou art eucl \ and wantest
the faith. If thou doo good it is a sure argument that
thou arte good and hast the faith. For a good tre be-
reth good frute and an eucl tre eucl frute \ yet good
frute

frute maketh not the tre good\ nor euel frute the tre euell: so the man is good ere he do good dedes & euell ere do euel dedes. The man is the tre: his workes are the frute. Faith maketh the good tre and incredulite that euel tre: such a tre such frute\ such a mā such workes. For al that is done in faith pleased god and are good workes. And al that is done with out faith displeaseth god and are euel workes\ who so euer beleueth or thinketh to be saued by his workes onely denieth that christ is his sauour that christ dyed for him and al thinge that pertayneth to christ.

E or how is he thy sauoure: if thou mightest saue thy selfe by thy workes\ or wherto shulde he dye for the\ if any workes might haue saued the. Thus christ deliuered the fro that deeth he died for the and chaunged thy perpetual deeth in to his awne deeth. For thou madest the faute and he suffered the payne and that for the loue he had to the ere euer thou wast borne when thou haddest done neyther good nor euell. Now sith he hath payed thy dette thou nedest not: no thou canst not: but shuldest be dampned if his bloude were not. But sith he was punished for the thou shalt not be punished but yf thou wilt. Finallye: he hath deliuered the from thy condemnation and all euell\ and despieth nought of the but that yf wilt knowlege thy self penitent and what he hath done for the and beare it in minde: and that thou wouldest helpe other for his sake both in worde and dede: euen as

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even as he hath holpen the for nought \ and with
out rewarde. ¶ How readye wolde we be to helpe
other: yf we knewe his goodnesse towards vs. He
is a good & a gentle lord he doth all for nought. Thus
I condēne not good werkes \ but y false opinion or
trust y me haue in theyr werkes for all werkes y mā
trusteth in poysoneth all yhe doth \ for al scripture is
agaynst thē y so trusteth. Lette vs therfo: loue wout
rewards. I beseech you folow his fore steppes whō
all the worlde ought to prayse & worshyppe. Amen.

¶ When thou art dyspleased with ony sorow or ma
ladp \ thē thynke how smal the payne is: yf thou shol
dest compare it with Christis crowne of thorne \ and
the nayles whiche perced his tendre fleshe.

¶ When thou art constrained to do or leaue vndo
ne ony thyng whiche thou woldest not: then remem
bre that christe was bounde and tossed from post to
poller euen as it pleased his cruell enemyes.

¶ If thou be tempted with pryde and lordynesse
then marke how unworthely Christe was mocked \
pea and crucified betwene two theues: that he migh
te be reputed as one of theyr nombre.

¶ If thou be assayled with wātōnesse. or w the luste
of the fleshe: then vchold howe cruelly y tendre fleshe
of christe was scourged: torne and moste pituoulye
wounded. ¶ If thy herte boyle with hate: or enuye &
be ful sette to take auēgraūce: thē cal to thy remēbra
unce how cristē w a lamētable voyce dyd prave vnto
his father

his father for the and other his enemyes: whom he myght by good right haue punished perpetually.

¶ If thou be vexed with any other afflictions what so euer they are: whether secreete or open: take it on good worth & be not dysquieted but thinke with in thy selfe on this maner. It were a greate shame yf I holde not suffre paciently this smal trouble: for I knowe that my lord & sauour suffred in the garden such panges that he swette dropes of bloude for what is more shame than that the seruaunt holde be aboue his master. ¶ Beholde: on this maner mayst thou comforte & stablysh thy herte wth the passiō of christe agaynst all vexatiōs. Consider therfor how I he endureth suche speakynge agaynst him of synners lest he shoulde be weryed or fayne in our myndes. and saynt Peter. i. Pet. iiii. saith for as moche as christe hath suffred in y^e fleshe: arme your selues likewise wth the same minde. Now be it the maner of this remembraunce is very rare & out of vse now a dayes. And we haue chaūged it all together in to an outward apperaunce and haue thought it sufficient to beholde y^e story of y^e passiō painted vpon y^e walles. But there are very fewe (yea almost none) that call it to theyr remembraunce for the intent to knowe theyr synnes by it or to quyet theyr treblunge cōsciēces or to orde & cōpare their losse to this ensa-
 ¶ Here endeth this primer with The paradise (ple of the soule. Imprinted by Iohan Howhe dwellynge in London in the prixe next Paulys gate. 1536



Iohan Gouwghē.
The printer.

Cum priuilegio.

A meditacyon

of Jerom de fararia vpon the Psalme of In te Domine speraui which preuentyd by death he coulde nat synpse.



Heuynes hathe besyged me with a great and stronge gost she hath enclosed me she hath oppressed my hert w clamours and ceaseth nat with weapons nyght & daye to fyght agaynst me. My frendes be in her tendes and are become myne ennemyes. What so euer I se what so euer I hear bringe the banners of heuynes the memorie of my frendis maketh me sad the recordeinge of my chyldren greueth me the consydering of my cloyster and celle vereth me the reuolupuge of my studyes maketh me pensyfe the thynging of my synnes oppresseth me. For lyke as to them whiche be sycke of the areste all swete thynges seme bitter so to me all thynges be turned into sorowe & heuynes. Vndoubtedly a great burden vpon the herce is this heuynes. The venyme of serpentes a deadly pestilence grudgith agaynst god ceaseth nat to blaspheme and exhorteth to desperacon. O unhappy man that I am who shall deliuer me from her cursed handes? Of all that I se and hear

A meditacion.

hear folowe her banners and strongly fight agaynst
me\who shalbe my protectour? Who shall helpe me
whether shall I go\whether shall I flee? I wote what
I shall do\I wyl turne me to thynges invisible and
bryng them agaynst the visible. And who shall be
gynde of so hygh and terrible an oole? hope which
is of thynges invisible. hope I say shall come agaynst
heynes & vanquyshe her. Who can stande agaynst
hope? hear what the prophete saythe. Thou art (lor-
de) my hope\thou haste set thy refuge moste hygh.
Who shall stande agaynst the lorde? who can win-
ne his towre of refuge whiche is moste hygh? wher-
fore I wyl call her\ dowles she wyl come\nor she
wyl nat confounde me\so now she cometh\she hath
brought gladnes\she hath taught me to fight and she
sayd to me. Crye\cease nat. And I sayd what shall I
crye? save\quod she\boldely and w all thy hole herte
In the lorde I haue trusted I shal nat be confoun-
ded for euermore\and in thy iustice deliuer me.
O the wonderfull power of hope whose face heyn-
nes can nat abyde. Nowe cometh comfort. Let he-
ynes crye nowe and struggle agaynst me\with her
army. Let the worlde thurste downe\let the enemies
make insurrection\I fear nothing for I trust (lor-
de) in the\for thou arte my hope\for thou haste put
thy refuge moste hygh\I haue alredy entered it\ho-
pe hath led me in\I my selfe entred nat vnshame-
fastly\she shall excuse me before the. Beholde\quod
hope

upon the. cxx. Psalme.

hope \ O man the moſte hyghe refuge of god \ open
thine eyes \ God is alone he only is an infinite ſee
of ſubſtaunce. Other thyngis be ſo \ as though
they were nat. For all thyngis depende of hym \
and onles he ſuſteyned them \ they ſhulde ſodenly
returne to naught for all naught were they made.
Conſider the power of hym \ whiche in the begyn-
nyng created heuen and erthe. Both nat he worke
all thynges in all men. Who can moue his hande
without hym? who can thinke any thyng of hym
ſelfe? Ponder his wyſedome which in tranquylte
gouerneth all \ for he ſeeth all \ and to his eyes all
thynges be naked and open. This is he whiche o-
nely knoweth howe to deliuer the \ and only can con-
forte and ſaue the. Do nat truſte in the chyldren of
men in whome is no ſaluacyon. The herte of men
is in his power \ whether ſo euer he liſteth \ he will
turne it. This is he which can and knoweth the wa-
ye to helpe the. Whether happily doſt thou ſuſpecte
his will? Ponder his goodnes \ conſider his tender
loue. Is nat he the louer of men whiche for men be-
cam man and for ſonners was crucified \ this is thy
true faether whiche created the \ Whiche redeemed
the \ whiche doth good to the \ whether can the father
forſake his ſonne? Caſt thy ſelfe on hym \ and he
will take the vp and ſaue the \ ſerche the ſcriptures \
and þ ſhalt fynde how his great tender loue moueth
the to truſte in hym. And why dothe he that? verely
bycauſe

¶ meditacyn.

bycause he couet to saue. For what saythe he by the prophete. Bycause he trusted in me I wyl delyuer hym. To for none other cause he wyl delyuer hym but bycause he trusted in hym. And what other thyng hathe the prophetes the apostles ve the lord him selfe of the apostles preached but þ men shulde trust in the lord. Sacrifice therefore (ye men) the sacrifice of iustice and truste in the lord and he shall delyuer you and plucke you out of al tribulatiō. O ye great vertue of hope truly she is spiede abroad. For grace is powred into thy lypes. O this is thy true refuge so hyghe (good lord) to whiche the cupl of heuyns can nat approche. These I knewe and vnderstode therefore I trusted lord in þ. For though þ weyght of synne doth greuously presse me yet I can nat dyspayre for thy goodnes so gētely prouoked me to hope that I can nat be confounded for euermore. For a tyme I may wel be confounded but euermore surely I can nat. For hope whiche hathe lede me into thy mosse hyghe refuge hathe taught me to hope and that nat in temporall thynges but euer lastyng. For hope is of thyngis inuisible. But tho thynges that be sene are temporall. And the thynges that be nat sene are euerlastyng. Wherefore I hearyng the wordes of hope which cometh to plucke me out from the handes of heuyns haue trustich lord in the couetyng before all thynges to be delyuered from my synnes and throughe thy mercy and grace to come to thyng.

A meditacyn

to thynges euerlastyng which be inuisible. This is
my fyrste and chiefe desyre for my synnes be a great
tribulacyn vnto me. For from it all other tribula-
cion issueth. Take awaye lord my synnes and I am
free from al tribulation. For tribulacyn and plecty-
nes of mynde procede from the fountayne of y^e herte
for euery heuyness commeth of loue. If I loue my
sonne and he dyeth I am troubled bycause I haue
losse that I loued. If I loue nat my seruaunt and he
dyeth I am nat heuy bycause I haue lost that I lo-
ued nat. Take awaye therefore lord my synnes throu-
ghe thy grace what remaineth but that I shall loue
the withal my hole hart & despyse al temporal thyng-
es as vayne. If than I haue by faythe of whom al-
so I hope that whiche neyther y^e hath sene nor ear
hath herde nor hath nat ascended into y^e herte of mā
what thyng can trouble me: That which I haue losse
besyde god. I haue losse that I loue nat. In the lord
I haue trusted like as me hope hath taught me trust
therfor I shal nat be confounded for euer for y^e shalt
gyue me euerlastyng thynges. Who trusteth nat in y^e
but in his owne vanitie shalbe confounded for euer-
more. For he shall descende to eternal confusyon. I
may be confounded temporally bothe of the and of
al men but I shal nat be confounded for euermore.
For of the I may be confounded whyle I desyre to
be deliuered from temporall veracyn & peraduen-
ture y^e wylt nat hear me truly than I am confounded

A meditacyon

temporally\but nat for euermore. For it is nat expedient\sythe that vertue is made perhyte in infirmitie
And of men I am temporally confounded and they preuaile agaynst me whan they pursue me. But this also thou suffrest them to do\that I shulde nat be cōfounded for euermore. Wherfore of before the a thousande yeres be but as it were yesterdai which is passed a waye I wyl gladly suffere temporall confusions that I be nat confounded for euermore\I wyl truste in the lorde\for hope hath taught me to truste\and shortly I shalbe deliuered from all tribulacyon. By what merites shall I be deliuered?
Nat by myn lorde\but by thy iustice deliuer me. By thy iustice I say nat by myne. I seke mercy\I offer nat my iustice. But of by thy grace thou wilt make me ryghtwysse\now I haue thy iustice. For thy grace in vs is thy ryghtwysenes. The pharisees trusted in workes of iustice\they trusted in theyr owne iustice\and therefore they were nat subiecte to the iustice of god\for of the workes of the lawe shall no creature be iustified with the. But the iustice of god appeareth by the grace of Iesu Christe ye without the workes of the lawe. The Philosophers gloried in theyr iustice\and therefore they founde nat thy iustice\because they entred nat in by the doore. They were thieves and robbers\whiche cam nat to saue but to de:stroye and see the shepe. Wherfore thy grace is thy iustice lorde\and it were no longer grace of it were
gouen

A meditacion

gauen of the merites. Wherefore nat in my iustice
but in thy iustice delouer me from my synnes. Or su
rely delouer me in thy ryghtwysenes that is to wote
in thy sonne whiche onely amongst men is founde
iuste. What is thy sone but the vrgy iustice in which
men be iustified: wherefore in thy iustice iustifie me &
delouer me from my synnes that I may be also de
louered frome other afflictions whiche I suffer ther
fore so that the cause taken away the effecte myght
be also taken away. To the lorde I haue besought
and I am comforted hope hath so taught me I am
replenished with ioy because I truste in the therefore
I shall nat be confounded for euermore. The yung
cometh agayne with great puruepaunce she is retur
ned with swerdes and speeres on euery syde she is de
fended with great violence she walketh so hath be
sieged our cytie. The crye of her horsemen hath feared
me. Standing without she commaunded silence ad
a farre of the spake saynge. ¶ quod she lo he that
trusted in the lorde whiche sayd I shall nat be con
founded for euermore whiche hath folowed hope
is comforted. And whan she perceyued me at these
wordis to wate ashamed appoaching me nyghe she
sayd. Where be the promysse of thy hope? where is
the comfote? where is the deloueraunce? what haue
they teares profyteth the? what haue thy prayers
broughte the from heauen? Thou hast cryed and
no man haue answered the: Thou haste wept

A meditacyon

and no man haue ben moued with ppytie vp on the. Thou haste called vpon thy God and he holdeth his peace thou haste desired the helpe of the saintes and none of them hath regarded the. To what popytes haue the wordes of hope brought the. Thou haste laboured and thou fyndest nothing in thy handes.

Thynkest thou that god regardeth the inhabitants of the erthe? May he walketh aboute the lymettes of heuen and cōsidereth nat our matters. Thus the blaspheming spake. And whan I spoke for fear at her wordes\approchyng the spake in my ear saynge.

Trowest thou tho thyngeis be trewe that saythe theweth? wylt thou se that they be but mennes phantasies? Thou shalte knowe here by\for yf god became man (as they saye) and was crucified for men\coude nat so great a loue comforte mā whiche is broughte in so great distresse\cryeng vnto hym and wepyng? If (as they say) infynite goodnes caused hym to come downe from heuen to take vpon him the crosse\howe shulde he nat nowe come downe to myserable men that he myght comforte them? Surely this is more easv and with lykis loue ought to be holpen.

Why do nat the aungels and sayntes yf they be so petyfull\come to comforte the? howe many men trowest thou wolde yf they myght come to the\ād with theyr wordes and workes (as moche as they myght) wolde cōforte the whiche wolde also deliuer the frō all veyacyō? Why do nat the sayntes this whiche are taught

Upon the .xxx. Psalme.

taught better than men: Beleue me all thynges are
gouerned by casualte. There be no thingis but tho
that be sene \ your spirite shall vanyshe awaye lyke
smoke. Who euer cam agayne from hell or heuen
tolde vs suche thynges as they do chaunce to soules
after this lyfe: These are but fables of folythe womē
Wylse therfore \ and fice to the helpes of mee that lo-
sened from prison thou mayste lyue in pleasure and
nat deceyued falsly of this thy hope alwayes be i pay-
ne and trouble. These thynges sayd \ so great crye was
herde in her tentes \ so great deene of the harnes \ and
noyse of the trompes that vnneth I coude stāde on
my fete. And yf my welbeloued hope had nat the so-
ner holpen \ heuynes had lede me bounde with chea-
nes to her region. ¶ Wherefore hope cam shining
with a certeyne viiue byghtnes \ and saylyng sayd.
O souldyer of christ what hert what myde haste thou
in this batell whiche I hearinge forth with was asha-
med. And she sayd fear thou nat \ thus euyl shall
nat take the thou shalt nat perishe \ To I am with
the to deliuer the. Knowest thou nat that it is writ-
ten \ The unwyse man sayd in his herte \ there is no
god. This heuynes hath spoken lyke one of the fo-
lythe women. Can she perswade the that there is no
god \ or that god hath nat the prouydence of al thyng-
es: Canst thou doute of saythe whiche with so ma-
ny argumentes and reasons hath confirmed it? I
wonder that thou art so felled to the ground at her
works.

A meditacyn

wordes. Tell me \ I pray the \ whether beganest thou
to doute in thy hert of fawth? The lorde lyueth & my
soule lyueth. O my moste swete mother \ for I haue
felt neuer so lytle pryke of infidelite \ for by the gra-
ce of Christe I beleue no lesse tho thynges to be tre-
we whiche be aperteynyng to fawthe than tho thyng-
es whiche I beholde with my bodely eyes. But he
wynes so pressed me that rather I shulde haue ben
brought to desperacyn than to infidelitie. Donne
thou knowest that this is a great gyfte of God \ for
fawthe is the gyfte of god \ nat of workes that no mā
shulde glorie. Wherefore aryse and fear nat \ but ra-
ther knowe herby that the lorde hath nat forsake the
whiche although he heareth nat forth with \ ye ought
nat despayre. If he make taryvaunce \ abyde hym \ for
comynge he wyl come ad wyl nat tary. The plough-
man abydeeth patiently the frute in the due tyme.

Nature nat forth with putteth on the forme \ but fyr-
ste she prepareth the mater and despoiseth it by lytle
ad lytle untill she maketh it apte to receiue the shape
of the thyng to be created. Yet knowe thou that the
lorde alwayes heareth hym that prayeth deuoutly
& mekely \ for they nether departe vynde from hym.
For I wyl nat labour to proue this with reasōs. by-
cause thou felest it in thy selfe. Tell me \ who lyfted
up thy herte to god \ who induced the to praye: who
was it that made the to sorowe for thy synnes and to
wepe: who gaue the hope: who made the cherefull in
prayer

Upon the. xxx. Psalme.

prayer & after thy prayer: and also what is he þ̄ dāp-
ly confirmed the in thy holy purpose: hath nat þ̄ loz
de whiche worketh all in all men: yf he than giveth
the continually these gyftes why doth that cursed wo-
man say: where be thy prayers: Where be thy teares
& the other wordis of blasphemie? Knowest thou
nat that the heuently Hierusalem is distincted from
this terrestrell: Knowest thou nat that it is cōueniēt
nor necessarie nor profitabyl þ̄ god or his aungels
shulde descende visibly to men & speke familiarly to
them. First it is nat cōuenient for: how can light and
darkenes agree? Dyuers cyties haue cytyzens of cō-
trarpe and dyuers natures. Howe be it to some for
theyr excellent holynes whā they be almoste nere he-
uen theyr contreyt was graunted to see aungels and
to speke with them. But a special p̄uilege belon-
geth nat to all. It is nat necessarie because that sith
god doth inuisibly gouerne vs illuminate and cōfor-
te it nedeth nat to shewe visible apparances howe
be it our lord is so good þ̄ also visible visiō whan
he seeth nede he doth nat omitte. For what thyng
myght he haue done for our saluaciō & hath nat do-
ne it: finally it is nat profitabyl for ouermuche famili-
arite engendreth contēpte. For to þ̄ Jewes were my-
racles both great & many nothing auaylde. For ra-
re be p̄ccio: wherefore let þ̄ inuisible visitaciō suffice þ̄
for þ̄ lord knoweth what þ̄ hast nede hath nat he cō-
forteth þ̄. I knowe what thou thynkst in thy herte.

Arpse

A meditacyn

Arise than and returne to prayer. Crye\aske. seke\perceuer\for if he wyl nat geue bycause he is y fren-
de\yet for thy importunitie he wyl geue all nat be ne-
cessarie. With these wordes comforted I arose & pro-
strate before god\ I proceeded in my prayer sayng.
Bowe downe thy ear vnto me hasten the to plucke
me out. ¶ Oh Lorde my god to the I retourne\ho-
pe hath sent me vnto the\I do nat come by myne ow-
ne presumpcion. Thy goodnes prouoketh me\thy mer-
cy draweth me. Oh howe great a vouchesaung is
this? Surely I ioye in my herte\nor I desyre none
other consolacyn. Happy truely is this necessitie
whiche compelleth me to come vnto the\whiche con-
strayneth me to speake with the\whiche forceth me
to praye. Wherefore I speake to my god though I
be my selfe but duste and ashes bowe to me thy ea-
re. What sayest thou: hathe god cares? Thinkest y
that he is a bodye: No certainly\for sothe the spirite is
farre better than the bodye who wolde saye that god
were a body onles he be madde but flammering(as
wel as we may lorde)we sowe thy celestial & moſte
hyghe thinges. We knowe the by thy creatures\we
speake to the and of the by the symilitudes of them
Thy ear thā what it is Lorde:whether haply is it thy
knowlege:for by the cares we vnderstande tho thynges
whiche be spoken vnto vs. Thou knowest from
the begynnyng all thynges that men speake & thin-
ke. May we than vnderstande by thy ear thy know-
lege:

upon the. xxx. Psalm.

lege: Truly thy ear dothe insinuate somewhat vnto
vs whiche is nat comprehended in the name of thy
simple knowlege. For vnto some thou bowest thy
ear vnto sum other thou turnest it away. But thy
knowlege alwayes abydethe one and also the same.
What other thynge than is thy ear but the notice of
thy alowauce and disallowaunce: Thou dost bowe
thy ear and hearest the wordes of good men by cau-
se they please the and thou allowest them. Contrarie
wyse thou turnest away thy ear from the wordes of
the wycked bycause they wyl nat departe fro theyr
wyckednes therfor the wordes please the nat but þ
disallowest them. What is than to inclyne thyn care
to them whiche speake vnto the: but to allowe theyr
prayers and to beholde them with the countenaunce
of ppytie and mercy to enlughten and kyndel the that
with a truste and a feruente charitie they may praye
And desyre the. For thou wylt gyue the that they aske
humbly. For yf the kynge sheweth to a poore man
whiche coueteth to speake with hym a gladde seblaū
ce and turneth his eyes vnto hym shewing him selfe
redy to hear the poore mans cause wyl nat the poo
re man be glad: dothe nat the countenaunce and the
attentyness of the kynge cause the poore man the
more boldly to speake his mater and mynister wor
des and eloquence vnto hym: yes vndoubtedly. So
lykewyse (lorde) we perceyue the than to bowe thy
ear to our prayers \ when thou grauntest vs in our
prayers

M meditation

prayers to be frequent in spirite. I beseeche the therfo-
re (o mercifull lord and father) bowe vnto me thine
care allowe (I beseeche the) my prayer enlighte me
kynde me and teache me that I ought to are and de-
spire illuminate and lyfte my herte that at laste also
thou mayste heare my prayer haile y (o mercifull lord
de) to plucke me out shorten the dayes cut of the ty-
me. So bowe vnto me (o lord) thine ear that shoulde
ly I maye be herde of the. For vnto the whiche dwel-
lest for euer in eternite euer in eternite euer to laste
and continue for euery tyme semeth shoulde. For eter-
nite comprehendeth all and exceedeth euery tyme.

But vnto me (O thou mercifull lord) euery day is
long for tyme is a numbring of the mouyng so that
he whiche fealeth no motion feleth no tyme but he
that feleth mouyng fealeth tyme and he mooste of al
feleth mouyng which numbrieth the partes therof I
therfore whiche nūbre the dayes and the houres do
mooste of al fele the tyme and therefore lyke as vnto
the a thousande yerres are but as yesterdave that is
passe so vnto me one dave is a thousande yerres w-
hiche are to come. Wherefore hasten the lord to pluc-
ke me out from synnes and myne aduersaries. For
de the hasteneth and in euery place awayteth for me.
Type the lord lest perchance preuentyd of it I ha-
ue no space to repentaunce. Plucke me out Lord
from the hande of the malycious deliuer me from
the bōdes of synne take me from the snare of death
leade

upon the. xxx. Psalme.

leade me out of the depnes of hell \ saue me from op-
pression and the harde bondage of heynnes the my
mynde may rse vp & ioy in the \ and that I may blps
se the al the dayes of my lyfe. I thanke the lorde by
Iesu my sauour \ for accordyng to the multitude of
my sorowes in my herte thy cōfortes haue reposed
my soule. Wherefore I wyl alwayes trust in the \ and
I wyl for my parte adde vnto all thy prayse. Thou
lorde bowe thy ear vnto me \ hasten the to plucke me
out. Alas wretche that I am \ lo agayne heynnes cō-
meth instructed with terrible armours. The banner
of iustice goeth before her \ an innumerable host fo-
loweth her fete \ eche hath a spere in his hande. I be-
holde on euery syde vessels of death. Wo be to me
I am vndone \ with an hyghe and horrible voyce she
cryeth. O wretche that same thy hope hath decey-
ued the. Lo thou haste laboured in vayne for þe saidst
Bowe thy ear to me haste to plucke me out \ Whether
hath god bowed his ear vnto þe? whether is thy pray-
er herde? where is the deliuerer? where is the cō-
forte? hath god hastened to plucke the out? yet art þe
bounde and prisoner \ nothyng is altered. If thou be-
leuest fapth to be trewe \ why dost thou only nuryse
he hope? Knowest þe nat that god is iuste? Knowest
þe nat his iustice? he spared nat his angels \ he petred
nat thē nor wyl petie thē \ but for one onely sine they
be condēpned for euermore. Adam sinned \ & the iu-
stice of god punished the hole mankynde with death.

Thynke

A meditacion

Thinkest thou that god doth nat aswell loue ryght
wylnes as mercy. Chylidren departyng in originall
synne shal neuer se the face of god\ so rygorous is y
iustice of god that for the synne whiche they dyd na
but receiued by nature they shalbe punished with e
uerlastyng payne. For in helle is no redemption.
Knowest thou nat that God spareth nat the offen
der: Dyd he nat destroy in the tyme of Noe almoste
all mankynde: Dyd he nat consume with spar Dodo
ma and the other cetyes adioynyng vnto: For the
diuine iustice hathe nat so moche as taken cōpassyon
of infauntes and innocentes. Howe ofte punished
he the Iues offendyng: was nat Jerusalem vterly
destroyed by the handes of Nabugodonosor: Rep
ther he spared his owne temple \ for it was also de
stroyed of Titus the Emperour of Rome \ where the
Iues were so cruelly punished \ that there is no man
that heareth of it but quaketh for feare. But se howe
Sharpe the iustice of god is \ the chylde of the fathers
are punished euen to this daye. Beholde the Iues
be slaues and captiues in euery place \ and dyeng in
theyr byndnes are punished with euerlastyng pay
nes. Trowest the mercye of god is greater than iusti
ce: Truely in god it is neyther greater nor lesse.
For what so euer is in god is in his substance. But
let vs consider the workes of iustice and mercye \ and
we shall euidently espye \ that the workes of iustice
do excede the workes of mercy. God hym selfe is
witness

upon the. xxx. Psalm.

Witnes saynge: Many be called fewe elected. Marke
 he howe many infideles be dampned, howe many
 euyl christē men ther be how fewe lye christianly &
 thou shalt perceyue anone that there be farre more
 vessels of iustice than of mercye. The electe are y^e ves-
 sels of mercye the refuse the vessels of iustice. Let nat
 Mary Magdalen make y^e truste nor the thefe nor
 Peter nor Paule for there was but one Marie one
 thefe one Peter one Paule. Trowest y^e to be accoun-
 ted amongest so fewe? whiche haste comitted so many
 & so hughe synnes whiche haste ben a slaunder in the
 churche whiche hast offended heuē and erthe? To thy
 eye hath wepte thy herte hath besought mercye and
 as yet thou hast obtayned none so many prayers of
 thē that loued the whether be they herde. And why
 so? Surely because thou art reputed among the ves-
 sels of pie. Thy hope hath made the to labour in vai-
 ne. Followe my counsel heuen hath caste the vp the
 erthe receyue the nat. Who can suffer this great cōfu-
 sion? Better it is for y^e to dye thā to lye chose deth
 which ys no man wyl bringe vpon the lay handes
 vpon thy selfe see thy selfe. These wordes she to wō-
 derful importunate layde on & all the hole hoste to
 loude voyces dyd reherce the same saige. O the one
 ly is thy refuge. But I heyring this was sore aferde
 and sodenly fel downe vpon my face cryeng out and
 sayeng: Oorde helpe lorde forsake me nat come my
 hope. To sodenly hope glyscryng from heuen came

† †

downe

A meditacion

downe and touched my syde and lysted me vp \ and
dvd set me on my fete and sayd. how longe yet shalt
thou be a babe : howe longe wylte thou be a nour-
ce and a ponge souldyer ? Do ofte thou haste ben in
batell and haste walked in the myddes of the darke-
nes of death \ and hast nat yet lerned to fight ? Be þ
nat dismayed of the great iustice of god \ be thou cō-
forted thou fawnt herted felow. Let them fear whiche
be nat converted to the lorde whiche walke in there
owne wayes \ whiche folowe vanities \ which knowe
nat the waye of peace \ let the wicked tremble which
do greuously spinne \ and say \ what haue I done : whi-
che be nat converted to the herte \ whiche be called &
refuse to come \ they knowe nat god and wyl nat un-
derstande that they may do well \ let these fear. What
saythe the Apostle ? It is a dredful thynge to fall into
the handis of the lyving god. Surely \ suche doutles
the iustice of god punisheth \ suche men perceyve to
her. But spinners whiche returnyng agayne to them-
selues do ryse agayne & runne to the father of mer-
cies sayng. Lukie. xv. Father I haue sinned agaynst
heuen and towards the : But be thou mercifull vnto
my sinner : Let suche haue truste in the lorde \ for he
that hath drauen them \ vndoutedly wyl receyue the
and iustifie them : Let heynes brynge forth the pf the cā
one spinner were he neuer so great whiche cōuerted
to the lorde was nat receiued of him and iustified \ al-
though it be written of Esau þ he foude no place of
repentaunce

upon the .xxx. Psalm.

repentaunce though he sought it with teares \ this
maketh nothing agaynst vs \ for Esau dyd nat we-
pe for his synnes that he had comitted but for his tē-
porall goodes y he had losse which he could nat reco-
uer \ nor thynke nat y iustice do so pwayne to the wy-
ked y it is clene seperate frō mercy \ nor agayn y mer-
cy dothe so belōge to rightwysse mē y is clene seue-
red frō iustice \ for al y wayes of the lord is mercy &
vertue for she sheweth mercy also to sinners in geuig
thē for y good dedes y they do tēporally \ tēporall re-
wardes & after this lyfe in punishyng thē nat so mo-
che as they deserued. Likewise his electe he pursue w
his iustice in punishyng them tēporally for their syn-
nes that they be nat punished euerlastyngly. Thou
therefore suffer pacyently the lord \ thou hast sinned
make repentaunce \ let the remissiō of thy synnes suf-
fice the by his grace. My sonne despise nat the cor-
rection of the lord \ nor disdain nat whan thou art
checked of hym \ for whome the lord loueth he chastī-
seth \ he scorgeth every chylde that he receyuet. Con-
tinue thā in y afflictiō \ god sheweth hī selfe to the as
vnto his sonne. And though there be fewe the cho-
sen chuldren of god \ hauing regarde to y disallowed
yet there be innumerable that shalbe saued \ nor there
is nat onely one Marpe Magdalen \ one these \ one
Peter \ one Paule \ for innumerable haue folowed
their steppes \ doyng repentaunce and receyued of
the lord \ rewarded with many and great gyftes of

✠ ✠ .ij

grace

A meditation

grace\ nor mercy is notlesse in her\ workes\ than iustice for\ merce giveth so great good thinges to right wise men that hee workes of iustice. Knowest nat þ the earth is ful of the mercy of god? What creature cā glorie that he ha\ he receyued any thyng\ whiche hath nat token it of mercy of god? And yf thou hast greuously offēded god\ yet his merce is greater thā al the synnes of the worlde trouble nat thy selfe for þ multitude and greuousnes of thy synnes\ hathe nat mercy nowe frōe remyng ād met the? hath she nat taken t he vp and kysed the? Lo thou dydest fall\ and þ wert nat hurte. Why\ arte thou nat a fragile vessel w\ whiche yf it fal muste nedes be broused? Unless some body put vnder his hāde why than whan thou fellest thou art not hurte? who dyd put vnder his hande? who? but the lord. This is a great signe that þ art electe\ for the electe whan he fall he shall nat be broused\ for the lord wyl put vnder his hāde. Dothe nat the apostle wyte to thē that loue god al thinges worke to good in so moche that the very synne worketh thē to good. Dothe nat that chaunce worke them to good whereby they be made bothe hūbler ād warer? Doth nat the lord receyue him whiche is receyued of humilitie. Thou haste loued þ lord many yeres for his loue thou hast laboured\ after thou dydest lyft vp thy herte & walke in the vanitie of thy wytte\ y lord with drewe his hande and thou fell\ ād into the depnes of the see thou dedyst descende. Howe be it the
goodnes

upon the. xxx. Psalme.

goodnes of the lorde forth with put under his hande
and thou wert nat broused. Say than: O: put awaye
I was turned vp that I shulde fall and the lorde to-
ke me vp: Nat so the wycked nat so: whōe god hathe
reiected. Whan they fall they rise nat agayne but e-
ther with great shame they crye: theyr synnes so þ
they haue the boldnes of an harlot & nowe they ne-
ther fear god ne man. Arise thā and be of a stronge
herte be myghty and valyaunt abyde the lorde and do
manfully & let thy herte be enstrengthened & suffer the
lorde. Thou haste proued thyn owne promys howe it
is of no force. Than humble nowe thy selfe vnder the
puissant hāde of god & hens forth be moie ware.
Patience is nesarie to the without ceasinge praye
and the lorde shal hear the in due tyme. Arise than &
laye away all iustice frō thy selfe embrace the fete of
the lorde & he shal saue & belpuer the. These wordes
sayd she was rauyshed into heuē leuyng me enstrēg-
thed & wonderfull cōforted whō forth with all my
hert ensuyng I stode befor god my sauour prostra-
te & I sayd. Be vnto me a good protectour and an
house of refuge that thou mayste saue me.

¶ For thou god arte of all the greatest and the strō-
gest thou the redeamer and sauour of all thou the
protectour of the faythful to the I flee boldly. Hope
hathe brought me in hope whiche þ so derely doste
loue whome thou haste alwayes cōmended vnto vs
with her haue I nat feared to come before thy face.

† †. iij

I graunt

A meditacoun

I graunt I am unworthy but she drew me. I feared
to approachere for my manyfolde sines but she hath
enconraged me. To she stādeth before the she bereth
wytnes I spake to me lord beynge my selfe besche
and a synner hope taught me & said to me that bold
ly I shulde open my mouth. Swete and gētle quod
she is the lord he wyl nat dysue the away he wyl
nat be angre he wyl gladly hear what so ever thou
desyre he wyl grue. I beleuyd him for which cause
I spake. But consydering the malice I was great
ly hūbled & I said in my traicte every man is a lyar
I wyl neuer more truste in man but in the onely &
onely arte fapthfull in al thy wordes and every man
is a lyar. What shall I yelde þ lord for all that þ hast
gauen unto me? The cuppe of saluacion I wyl take
For frō hens forth I wyl lyue nat unto me but un-
to the doyng good for thy loue I wyl suffer al euyls
I wyl nat do this through myne owne myght but I
wyl call on the name of the lord. My bowes I wil
yelde to all thy people for in the fight of god the de-
the of sapntes is precyous. Be than unto me a god
protectour defende me from my ennemyes. Myne
ennemyes are my synnes which prouoke thy ryght-
wysnes agaynste me. I shall nat be able to stande a-
gaynste them if thou doste nat protecte me. Let thy
mercy be my shylde lord and with the shylde of thy
good wyl trowne me. I haue nothyng to offre unto
hym wherwith I may tempre his furour \ all that I
byynge

upon the. xxx. Psalme.

bring with me accuse me. Wherefore I will offer
thy passion lord. He nat displeased lord god but
rather be unto me a god protectour vnder thy wynges
protecte me with thy shuldres shadowe me and
vnder thy fethers I will truste. What shall iustice
do to me if thou knowest me vnder thy protection
the wyll holde her peace lord and put vp the swerde
of her surper the shalbe made tame and gentle seeing
the goodnes of thy incarnation beholding the wo-
undes of thy passion considering the blode of thy
charitie the wyll departe from me and save. Be mer-
cy sonne thou haste founde me cate in peace scope
and reste to gather with me. Be therefore lord to me
a god protectour an house of refuge that in the tyme
of rayne & storme in the tyme of temptacions I may
flee vnto the for in y onely is my helth be thou vnto
me a house of refuge open vnto me thy syde persed w
the spere that I maye enter the breste of so tender lo-
ue in which I maye beasue fro the feblenes of spirite
and from tempest hyde me in thy tabernacle in the
day of euyls protecte me in an angle of thy taberna-
cle let it be the house of my refuge that thou mayest
make me saue for I ca nat be but saue in the hou-
se of thy refuge for thou haste put thy refuge mooste
hughe this place is well fenced no enemy is there
feared wolde God I myghty alwayes abyde in it
who dwelleth in it can nat be wounded.

Wherefore at all temptacions at all tribulacions \

✠ ✠. iiii

at at

20 meditacpon

at al necessities \ open lorde vnto me the house of thy
refuge \ spredde abroad the bosome of thy tender lo-
ue \ shewe forth the bowels of thy mercy \ that thou
maiste make me saue: let nat þ tēptour come thether
let nat the flanderer clyme vp \ let nat that naughtie
accuser of his bretherne approche \ I shalbe thā sure
withont cure \ ye alreedy me thinketh I am exceedyn-
gly well and quyet. I thanke the good Iesu that
thou haste sent thy hope vnto me which haue reysed
me of duste ād of tounge lyfte me vp \ and set me befo-
re the \ that thou shuldest be god my protectour \ and þ
house of my refuge to thentent þ shuldest laue me.

My mynde is troubled: Lo heuynes is at hande she
cōmeth with the bāner of iustice \ frō yesterdays con-
flicte she deyteth nat \ but she is defended with other
weapēs \ for this nyght she hathe stole away my wea-
pons & w my swerdes she hath gyded her souldiers
Wherefore vnweapened & weake what shal I do? Lo
home bytterly she cryeth \ with what assaule she set-
teth vpon me \ what truste she hathe of the victorie.

Where \ quod she \ is thy protectour \ where to þ hou-
se of refuge: where is thy helthe? Cōtynuest þ styl in
thy vayne hope \ thy cōfortes procede but of vimagina-
cpon. Thou vmagynest god merciful ād thy protec-
tour \ ād the house of thy refuge and thou thynkest þ
thou clymest vp to heuē. Surely thou art illuded of
thy phātalve \ & cōforted with vayne hope \ thynkest þ
thou wert rauyshed vp to the thyrde heuen? These are
but dre?

upon the. xxx. Psalme.

but dreemes\recount with thy selfe how greuous an
offence is ingratitude. Doth nat this dyve vp the fou
taine of mercy: Remēbre\christe wepte for the ctye
of Hierusalem and tolde afore the euyls that shulde
be fall vnto it\sapng. The days shal come vp on the
and thy ennemys shal besege the & cōpasse y about
and dyue the into streytes \ & bete the downe to the
grounde & thy chyl dren y be in the \ & they shal nat le
ue in the a stone vpo a stone: Nor y cause of so great
vēgeaūce he kept nat close but added it saige\bycaus
se y knewest nat the tyme of thy visitacion To ingra
titude deserueth nat onely to be deprived of benefy
tes\but also greuously to be punysshed. Dothe nat
this belong to the soule: Dothe nat Hierusalē often
tymes in scripture signifie the soule: which whan it
wyl nat knowe the visitacion of the lorde is beseged
with dyuels & with sondy tēptacions\wherewith it
is afflicte falleth downe to erthly thynges\is prostra
te nor no good vertue nor good dede is lefte in it\w
hich is nat destroyed\for it is spoiled of al grace\nor
it is bylded agayn she knoweth nat the tyme of her
visitaciō. Thou\truely\y I say arte this ctye enrys
ched of god with many ād great benefytes and y ac
knowlegeth it nat but wert vnkynde\he created y to
his owne lyknes. In myddes of his church\ nat a
mong the infideles he made the to be borne. He dyd
set the in a flourishing citie\with the water of baptys
me he saintified the\in a religious house he brought

✠ ✠ .v

the vp.

¶ meditation.

the vp. But thou cannest after thy lustes in the vani-
te of thy brayne þ walkedest \ þ rannest downe into
depe spynnes \ þ lord called the \ & þ answeredst nat.
He oft aduertised the & thou regardeddest nat his coun-
cel. Howe oft dyd he lighten the: how oft dyd he tur-
ne the to thy herte: how oft dyd he awake the fro sle-
pe: he invited the & thou excusedest thy selfe he pluc-
ked & þ dedyst resist him. At laste his ineffable good-
nes ouercame the. Thou dedyst offende & he visited
the \ þ fellest ad he pucked the vp. thou wert ignorant &
he taught the \ þ wert blinde & he lyghted the \ fro the
truble of the world \ fro the tēpest of þ see he brought
the to quyetnes & to the port of religion \ he gaue the
þ habyte of holy cōuersacion \ he made the his preste
he brought the to þ scoles of his wysedome. And yet
thou haste always ben unkynde \ & negligently þ hast
done the wyl of the lord \ whan yet thou knewest it
written. Cursed is he that both the worke of þ lord
negligently. For thus the goodnes of god dyd nat lo-
ue the but alwaye brought the gently to better \ and
whiche is mooste of all garnished the w the knowle-
ge of scripture \ the worde of preaching he put in thy
mouthe \ & dyd set the in myddes of his people \ as o-
ne of the great & famous men. Thou \ this nat with-
standing \ taughtes other ad regardeddest nat thy selfe
other þ healedest: & thy selfe þ sauedest nat: þ lystedest
vp thy hert in thy worshippe \ & therefore thou hast lost
thy wysedome in thy worshippe. Naught wert þ made
& naught

upon the .xxx. Psalm.

& naught shalt þ be for euermore. Knowest þ nat þ
the seruaunt knowyng þ wpll of the lorde & downge
it nat shalbe beatē w many steypes: doste nat knowe
þ god resylteth þ proude: howe fellest þ Lucifer whi-
che dedyst spryngē vp i þ morning which dedest wou-
de þ gētyls whiche saidest i thy herce I wyl clyme vp
to heuē. But þ wert plucked downe to hel ito þ depe
of the lake vnder the lyeth þ mottes & thy hilling is
wormes. Thynkest thou nowe to finde mercy which
hast offēded many whiche so ofte called & monyshed
of god woldest nat answer. Where were thā þ iusti-
ce of god: where were than þ iniquitie of iudgement
Mercy dothe nat alwaye folowe synners \ she hath
set her boildes. It is nat writtē: I haue called & ye ha-
ue becked away \ I haue spred abroad my hādes & the-
re was none þ wold loke vpo me \ ye haue despyed
my counsel & neglected my increpations. I also i your
decay wil laughe & gest whā þ thige þ ye feared come
vnto you. To nat alwayes mercy gyueth ydone to þ
sinner. Doste nat cōsider þ degrees of mercy to haue
an ende in þ which beig adiurned w so many benefi-
tes of god dedyst fall into the depe see whiche garni-
shed with so many graces \ for thy pryde & vayne glo-
rie wert assaunder to þ worlde. Let nat thā vayne ho-
pe deceyue þ whome: folowest lyue hēforth after
thy luste & appetyte wil: nat be punished both i this
life & i þ oīher w ifernal paines Chose to dwel w thē
which lead thyr dayes i goodes & in þ momēt of an
houre

A meditacyon.

house shall god owne to hel. No: let nat shame hold
the backe: Take the fore heed of an harlot let vs cate
& drynke for to morowe we shall dye. Tho woude is
dispaired on it is made incurable. I remēbyng the
aduertisementes of my mother thoughte I was som
what deier in minde yet to me power I plucked vp
my selfe & stode vpon my fete lyftynge vp myne eyes
to heuē frō whens I hoped for helpe. And so hope
with a chereful countenaunce furnyshed with diuine
beames descēdyng frō aboue sayd. Who is y enuol-
ue sentences with vnlearned wordes whiche hath set
boundes of mercy which is infinite which folp the per
son thinketh to bear the waters of the see in her han
des haste nat herde the lorde sayng. In what houre
so euer the sinner be wapleth his synnes none of all
his iniquities I wyl recorde. What man is he y syn-
neth nat: who can say my herte is cleane. The Pater
noster bi longeth to al in which all men ar cōpelleth
to say: Forgyue vs our synnes. Our lo:de taught y
Apostles thus to pray: Doth nat this prayer belong
to other? The apostles receyued fyrst y holy ghost And
why taught he thē thus to pray vif they had no synne
& vif they had who cā glorie y he is no sinner? Hear y
beloued disciple of y lorde. If we say quod he y we
haue no synne we begyle our selues & truthe is nat i
vs James y apostle In many thiges quod he we all
offēde wherfore al haue sined & nedē y mercy of god
ye y holp mē of god. For it is writē seue tymes a day

fall

upon the. xcx. Psalme.

fall the iuste man and he shall rise agayn. Wherefore
mercy hath no limytes nor boundes. But so ofte as þ
synner lamenteth his gylt so ofte he obtayneth mer
cy. Nor it skilleth nat whether we speake of great or
of lytle offences. Thou haste fallen aryse and mercy
shall take the vp. Thou synnest call & mercy shall
come vnto the. Agayne thou fallest agayne þ syn
nest turne the to the lorde and the bowels of his py
tie shall open to the. Thou fallest the thyrde tyme and
the fourth knocke: crye & mercy wyl nat forsake the
as ofte as thou sinnest so ofte rise agayne & mer
cy shall haue no ende. Why doste thou vphrayde þ be
nefites that þ haste taken: O thou wretched woman
heuyne? Dyd nat Dauid the great prophete recey
ue many & great benefytes of whome the lorde said
I haue foude a man accordyng to my herte & yet he
synned and that greuously aswell in aduoutry as in
the murderynge of a good & innocent yson & yet the
lorde ended nat his mercy in him. What bringest þ
the synne of pryde? Dyd nat Dauid lyft vp his herte
and caused to nūbre the people of Israel: for he glo
ried as though he haude ben a great kynge and a
myghty in his owne strengthe & puissaunce & yet he
was nat reuerie for this. Why: for he dyd nat hide his
sinne: he dyd nat boyst it as Sodoma dyd but he said
I wyl confesse agaynst my selfe my iniustice to the
lorde. Wherefore mercy hath set no lymittes nor bou
nds vnto her selfe but the wycked and dāpned ysons
do set

A meditation

do set endes to them selues that they may nat passe
vnto it: for she cometh to the but they dyue her awa-
ye. Wherefore it is written: Thy perdition. Israel is
of thy selfe\of me onely is thy helpe. Open thy mou-
the sayth mercy and I will fill it. Holde out thy bo-
som and I will giue the a good mesure and heaped
ful and flowing ouer. Continue in prayers and we-
pyng. For he that hathe begon to loue the and pro-
uoke the with benefytes and graces to his loue will
nat leue the but gyue that encrease and performe ra-
ther his worke. What naturall cause begynneth a
worke and leue in the mydde awaye. The vertue of
seede reaseth nat vntill it hathe brought the frute to
perfection. What vyrgyne leueth her yō ge before they
be able to rule them selues? Why do they this? what
profyte commeth vnto them of this? None truly
but onely labour. Loue than cōpelleth the naturall
causes to byynge thei effectes to perfeccion\good-
nes cōpelleth them whiche they couete to powre out
for goodnes al wayes diffundeth it selfe. If than the
creatures do this\what shall the creator do: for he is
the selfe loue\he is infinite goodnes. Shal nat he
make perfyte his worke? Hear the lorde Iesus. It is
my worke\quod he\to do the will of hym that sent
me\that I shulde make perfyte his worke: he than
began to loue the with his gyftes and grati^{te} bene-
fites to allure the vnto him\to cleanse the and also to
purge the from synne without doubte he wyl make
perfyt.

